PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF. MWF

The
American Friend

Old Series
Vol. XLIII. No. 24

NOVEMBER 26, 1936

New Series
Vol. XXIV. No. 24

THANKSGIVING

"For the beauty of the earth,
For the glory of the skies,
For the love which from our birth
Over and around us lies—
Lord of all, to Thee we raise,
This, our hymn of grateful praise.

"For the wonder of each hour,
Of the day and of the night,
Hill and vale, and tree and flower,
Sun and moon, and stars of light.

"For the joy of human love,
Brother, sister, parent, child,
Friends on earth and friends above,
For all gentle thoughts and mild—
Lord of all, to Thee we raise,
This, our hymn of grateful praise."

Pacific School of Religion
Berkeley, Calif.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

A SERVICE OF EVANGELISM

At a recent lecture at Pendle Hill, Alexander C. Purdy was discussing St. Paul's conception of Salvation. At the close of the lecture he was asked by one of the group to give his definition of Salvation. Dr. Purdy gave several definitions but the one he quoted as having been stated by Agnes L. Tierney was of especial interest to the group. She has said, "A man is saved when none of him is wasted." This of course is a broad interpretation of the term, but it is certainly inclusive of all that ought to be represented by Salvation.

When the Christ entered the Synagogue at Nazareth and declared his great program of personal reconstruction, he said:

"The Spirit of the Lord is upon me,
Because He anointed me to preach
good tidings to the poor:
He hath sent me to proclaim release
to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the
Lord."

The Christ was concerned that in his program of evangelism not even the poor, the captive, the blind, nor the bruised should be disregarded, nor that any human values should be wasted.

E. Stanley Jones has assisted us in discovering the broader implications of this evangelistic program. Christ has declared that the personality values of the economically disinherited should not be abused and wasted, but should be conserved and saved; that the moral values of those who are held captives by the forces of evil should be restored and released; that the spiritual values of those who have been blinded by material success should be brought to a new light; and finally that all human values and spiritual values which have been crushed and bruised should be healed and nourished back to vital life and growth.

It would be proper for us to say in the terms of Christ's program of evangelism that it is our responsibility to see that none of a man's personality values, moral values, spiritual values and soul values, are lost or wasted.

The work of the American Friends Service Committee and its relation to the wide scope of Christian evangelism is quite often unappreciated. Individuals who are supremely interested in the social gospel all too frequently fail to recognize the rich fruits of the churches' program of spiritual evangelism. On the other hand many persons, who are chiefly concerned with the salvation of individual souls, lose sight of the significance of human reconstruction and recreation through the activities which grow out of the social gospel. Spiritual salvation and social rehabilitation are not identical, and neither are they in opposition to each other, but produce the most permanent results when they function in close union. They represent the two sides of the door which opens to the Way of Christian living.

The words evangel and evangelism are derived from the Greek word "euangelion." This word when broken down into its component parts has a significant meaning for our thought in this discussion. "Eu" means well or good. "Angelos" is interpreted as messenger. Consequently evangelism means for us the promulgation of a good message or the broadening of good news. An evangelical person, Webster says, is one who is spiritually minded and zealous for practical Christian living. The A. F. S. C. is in reality a Service Committee, but its service is announcement of good news to the economically, morally, socially and spiritually disinherited persons. Its service is one of conservation and preservation of all personal values, including body, mind, strength and soul. In this way it is a service of evangelism.

There are many ways in which this organization serves as an evangel of the Religious Society of Friends. Recently the Pittsburg Coal Company called upon the Social Industrial Section of the A. F. S. C. to make recommendations for the rehabilitation of the Betsy Layne Community where the mine is closed due to the burning of the tipple. Here was a community economically disinherited. What gospel or good news could we bring to these unemployed men and women who would soon suffer moral imprisonment, social disintegration and spiritual decadence if left in their unsolved crisis? The Committee on Rehabilitation, in cooperation with the state agencies, had these suggestions as a way of salvation to offer. Vocational training opportunities for the younger members of the community should be worked out in connection with the Vocational Training Department of the State. A placement service to help find jobs in other communities for the younger men is to be developed. Attempts are to be made to develop for the older men some type of subsistence production as well as sources of cash income by the development of poultry projects, and the production of grapes and strawberries for the market. This would mean good news for the poor. This would proclaim release to the industrial captives. This would bring sight to the blind who can not see whither to turn. This would bring healing to those who are bruised.

This service of evangelism is now being given an opportunity to serve in another wide field of human need. We have been accustomed to think of our service in the Foreign Centers where great numbers of homeless, stateless refugees have been given good words of council and some material assistance. Now many of the German refugees have come to our own shores and they seek a place to work and to live. The American Christian Committee for German Refugees has called upon the Service Committee to give what assistance it can to this difficult problem. It has been proposed that some of our Quaker communities might be able to absorb a few refugee families, giving them a place to work and a place to live for a period of a year or two until they can be self-supporting and be permanently established. Communications concerning this matter have gone to key people in about twelve Quaker communities. Time has not yet made responses possible. The American Christian Committee for German Refugees has placed about forty scholars in institutions of learning in this country. There are nearly 400 doctors who have made a request for placement—only 49 have been able to be placed in medical research foundations. Over 250 refugee children have been placed in foster homes in this country, not on the basis of adoption, but with their maintenance paid. There are many families who seek a place to live. The Committee has arranged for some small group colonization in Brazil, Argentine, and in Paraguay. If the A. F. C. S. and the Society of Friends play even some small part in the placement of these disinherited individuals, will it not be a saving of personality values and social and spiritual resources? Will we not then be able to say that we have made real the evangelistic exclamation "to set at liberty them that are bruised."

The needs of Spain also come to our minds when we are thinking of saving human beings from being wasted. John Harvey and Alfred Jacob have been in Barcelona and have reported to London that for the present there does not seem to be any step to be taken. The principal problem has to do with refugees, particularly children who are being evacuated from Madrid and other cities. The following cable, dated October 20, was

(Continued on page 406)

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

WALTER C. WOODWARD
Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$1.50 per Year

Old Series Vol. XLIII. No. 24 | NOVEMBER 26, 1936 | New Series Vol. XXIV. No. 24

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

The Spiritual Message of the Society of Friends

By Alexander C. Purdy

In preparation for the World Conference of Friends to be held September 1 to 8, 1937, five Study Commissions have been appointed. Of these, Commission One has to do with the Spiritual Message of the Religious Society of Friends. This address on that subject was given November 12 at the Workers Conference of the Yearly Meeting of Friends for New England, held at Providence, Rhode Island.

THE CHRISTIAN message, as I understand it, is good news to men. It is specifically, the good news that God is Love, and that His love is not just a static benevolence but a dynamic principle active in holding the universe together and moving it toward its appointed goal. The love of God reaches out to us just where we are now in bitterness, sin and shame of our unfulfilled lives. It is the good news that this love is to the uttermost—to and through death; that there is no depth of human wrong or sorrow, which His love has not plumbed.

This good news of the love of God is not just a glorious dream, but it has been made luminous on the plains of human history by Jesus of Nazareth. Because He lived and taught, the love of God must ever be interpreted in realistic and ethical terms, not emotionally and sentimentally. Jesus shared our common lot. He moved among all sorts and conditions of men. All the people who throng our city streets and our countryside were known to him: rich man, poor man, beggar man, thief, doctor, lawyer, merchant, chief. The gospels record Jesus as in contact with Pharisees, prostitutes, fishermen, farmers, soldiers, tax collectors, priests, Samaritans, Romans, Greeks, children, the insane, the sceptical, merchants, housewives, the sick and the strong. He knew the ugly antagonisms that sunder mankind; the ambition and selfishness that make life brutal; cupidity and greed that create injustice. As Phillips Brooks has said, the love of Christ was not because of his ignorance, but in spite of his knowledge of men. His message of the Kingdom of God was proclaimed against this realistic background. Furthermore, the love of God known in Jesus Christ is sternly ethical. "Not everyone that saith Lord, Lord, but he that doeth the will of my Father" shall enter the kingdom. The will of God was indubitably a life of service to fellow men, in the teaching of Jesus. Ecstasy, vision, deep stirrings of the inner life are validated in his teaching only through forgiveness, healing and sharing—all ethical consequences of love.

Jesus Christ reveals but he does not limit the love of God. Jesus was a Jew and he spoke in the language and with the thoughts of his own people. The universalism of his message does not lie in the range but in the depth of his teaching. He spoke mainly to his fellow countrymen but he addressed the Man that is in every man regardless of his race, color, nationality, or social status. He did not so much transcend the grouping of mankind as he pierced to the core of our being. "The will of God," writes Professor Whitehead, "is the divine possibility in every human actuality." Jesus spoke with complete simplicity and directness to the divine possibility in every man. He is a revelation not a limitation of the love of God. This is the missionary motive.

And finally, the Christian message is that man may appropriate this Good News of the love of God by faith. Not a perfect character, nor great learning, nor a pious temperament are prerequisite to salvation, but a child-like mind and heart. Faith means to throw open the doors of our life to the grace of God, his unmerited goodness and love, None of the greatest things in the world—love, a sense of beauty, wisdom—can be taken by force. They all come to us as we develop the inner sensitiveness and tenderness, this receptivity of mind and heart to the good news about God seen in the face of Jesus Christ and on the faces of all Christlike men and women.

In this faith, a man can face the world, not in Stoic resignation, but in triumph, turning sorrow into joy; despair into victory; death in life. He can, as George Fox said, walk cheerfully over the earth answering to that of God in every man.

Quakerism has no other gospel than this to proclaim in word and in deed. The First Publishers of Truth believed that they were proclaiming the revival of primitive Christianity.

George Fox saw a great company of people to be gathered; he declared that God Himself had come to be their teacher; he called men off from their notions, i.e. their doctrines, to the pure light of Truth shining within. He had no thought of founding a new church or society. Yet at the close of his life we find him busy with problems of organization in the new Society. This has been the course which many a spiritual movement has run: first a profound experience; then an institution forming around the experience; and finally, many would say, the institution crushing out the experience. Has this been the course of Quaker history? Certainly periods in Quaker history would seem to suggest it.

In my boyhood and young manhood, the conferences of Young Friends never failed to raise one question, usually central—is there an adequate reason for the existence of Friends as a separate body? Always we persuaded ourselves that there was a reason for our separate existence. But I often felt that our emphasis upon this question was

an evidence of weakness, at least of confusion and uncertainty. A society of men, deeply convinced of its reason for existence, spends very little time in threshing through the straw of such a question; its central concern is always and everywhere, how to make its message living and vital in a world that direly needs that message.

This change of emphasis has come in the last twenty years. The Great War and the events following made clear that our message is unique still and that the burning question is whether we have life and power enough to give such a message to a world which in the main rejects it with no ifs, ands, or buts. Apostolic times are recurring in the sense that distinction between the Christian message of love and service and the currently accepted doctrine of violence and physical compulsion stand over against each other in sharp and unmistakable contrast. The tragedy of division in the Christian Church is real and heart-breaking but let us be clear as to the nature of that tragedy. It is never tragic when men and groups of men differ on great fundamental issues which call for the complete devotion and dedication of life. That is always a sign of life.

When the war swept in this country in 1917, a leader of one of our educational institutions declared that the central and basic position of the Society of Friends was freedom of conscience. I thought then and I think now that he was mistaken. Freedom of conscience is not the basis of any organized grouping of men. Groups are formed around certain convictions and the right to hold variant convictions is dear to the Society of Friends. We hold to freedom of conscience for all men as salutary for society as a whole, because we believe in God and in the Inward Light. But the Society of Friends as a separate society, differentiated from other groups and churches, is based upon certain peculiar convictions which we call testimonies. What are the peculiar testimonies of our Society?

First, the Testimony to Spiritual Inwardness. Let us try to be clear at this point. To proclaim that religion has to do with the inner man is not a unique position. All the churches and most of the religions share this emphasis. Churches stressing the Bible or the Bishop or the Sacraments as the ultimate means of salvation agree that these outward means must lay hold of the inward man with transforming power. The Society of Friends is much more radical than that. Our message is that God speaks directly to each man who has ears to hear; that the Light of Christ shines in the inner darkness of every man if he has eyes to see; that there is the Seed of God in every man if he will but water and tend it. The Bible, the organized Church, the socially tested ways of worship are to be tested by the Inner Light, and conversely our faulty human perception of that Light must be corrected by all these means?

This has been termed mysticism but mysticism is a fuzzy word. If by mysticism we mean an emotional awareness of the divine, an almost physical sense of a Divine Presence—then many Friends have never had this experience. One of the leading English Friends of the last generation told me that he never had had any feeling of Presence. When he prayed it was like talking to a blank wall so far as feeling values went. He regretted this and regarded it as an evidence of an impoverished emotional life. For him, convictions of Truth arose in the area of the mind, not the emotions. We must be careful not to limit our message to persons of a peculiar type of emotional life.

One other point needs emphasis. It is God who speaks; it is the Light of Christ shining in our hearts, not an isolated and individualistic experience. Quakerism is not anarchism nor is it humanism. We believe that the experience of God is native to us but it is valid for conduct and social action because it is what links us to Reality. Many persons today, even within organized religion, are not sure about God. The universe seems too vast and in certain aspects too terrible to be read in terms of a Christ-like God who is Father. This is especially true of many young persons, and of some who have recently affiliated themselves with the Society of Friends. They are only sure of their personal convictions as to what is right, not sure about God. We have a message to the great mass of men of tender conscience who are alienated from the churches and the complex paraphernalia of organized religion. We have largely failed to give this message because we too are bound by tradition, by accustomed ways of behaviour, by our folk ways. We have lacked the courage and boldness of the primitive Christians and of the First Publishers of Truth among the Friends. But our message does not stop with call to the tender conscience. It begins there and seeks to develop through worship and cooperative service the conviction that the Light that shines is the Light of Truth; that the tender conscience is the organ of Insight; that it is God who speaks to men in experiences native to each.

In the second place, we have a testimony as to the ethical implications of the Inward Light. Early Friends did not arrive at standards of human conduct such as justice for the oppressed races, Indians and Negroes, mercy for the insane, equality for women, integrity in commercial dealings, by conferences and discussions. These testimonies flowed directly from the central discovery that God speaks directly to each individual. In our modern phraseology this is to say, they based conduct upon the potential worth of every personality. Here they were upon sound ground. Perhaps they undervalued the place of intelligence, due to their protest against an arid intellectualism, but in word and in deed, they sought to shape conduct to one end: reaching the seed of God in every man, answering to that of God in every man. This will stand the test of modern inquiry. Nothing is more confused and confusing that the history of ethics. "Time makes ancient good uncouth." It was for conscience' sake that the horrible children's crusade was preached; that the inquisition flourished; that the Salem witches were burned and the Quakers hung on Boston Common. He who seeks to regulate conduct on fixed codes in a changing society will find himself involved in many a contradiction. The principle of the supreme worth of personality offers no easy solution for our ethical problems but it is the best guide to conduct we know, especially as the worth of persons is seen in the life and teaching of Jesus Christ.

The third and final testimony of the Society of Friends of which I would speak is the testimony to social inwardness. The nature of this testimony is to be seen in our way of worship; our way of transacting the business of the church; and our way of approaching the complex social problems of our day.

The Quaker way of worship, as Raymond Binford well phrased it at the Five Years Meeting, is not so much based on silence. That is a negative. It is based upon spiritual guidance, stimulated and corrected by a group search for God and a group receptiveness to His inspiration. Whittier gave this classic expression in his poem, "The Meeting." You remember that he tells of his non-Quaker friend who attended the Quaker meeting and came out "half amused, half solemnized." Why, his friend asks, should Whittier with his cultural background submit to this bare, cheerless, meetinghouse and to the rambling, unsophisticated preaching of these simple folk. He can find God in nature far more richly and satisfyingly revealed than in the crude worship of the meetinghouse. Whittier answers that he well knows all that his friend is saying. He knows that God does not dwell in temples made with hands. Yet

nature speaks with manifold voices. It is too clamorous, too insistent. He needs the stimulus of honest and devout minds who are seeking to center down in the Living Presence.

"And so I find it well to come for deeper
Rest to this still room.
For here the habit of the soul
Feels less the outer world's control
And in the silence multiplied
By these still forms on either side
The world that time and sense has known
Falls off and leaves us God alone."

Intensely personal and yet intensely social is the Quaker way of worship. It depends, as no other form of worship, upon the individual, unaided by helps that other Christians hold dear. And yet it is also intensely social. We seek to find that place in our own hearts where we meet all other men of whatever name or sign. Many a Quaker meeting for worship has realized a communion of souls with Christ which no outward elements could intensify. The meeting for worship is an attempt to realize in worship the ideal of fellowship in life and service.

The Quaker way of transacting the business of the church is similarly an acted parable of the social message of our Society. We seek in our business meetings neither to repress a free and honest expression of opinion and conviction upon matters financial and temporal, nor to coerce minorities by majorities, but to find that higher level of life upon which we can unite. This method is inefficient if by efficiency we mean speed; it is capable of large abuse; it is sometimes impossible for a clerk to take the sense of the meeting, as a non-Friend has well put it, when there is no sense there. Yet the endeavor to find not a basis of compromise but a basis of union of spirit underlying differences of opinion is one of the contributions of the Society to society in general.

Finally, the Quaker approach to social problems is a unique contribution that we have made. The early Friends, like the early Christians, did not distinguish between individual and social problems. Here again they were upon sound ground. We become persons through our relationships with other persons. There is no other way. Nobody has a private experience of God. He may have a personal experience, but it is not a private experience for there is no private God. God is the Father of all men and he who finds God finds his fellows. As Rauschenbusch once put it, "When God holds court humanity throngs the courtroom."

We have not been distinguished as Friends for our understanding of social problems, or for our skill in propaganda methods, or for our ability to organize crusades. Perhaps this is a weakness. We have been distinguished by our insistence upon the personal implications of social wrongs. Perhaps the outstanding example is John Woolman's anti-salvery message. He sought to persuade in love the holders of slaves inside and outside the Society to free them. I remember hearing Paul Douglas years ago say that because America refused to take the way of John Woolman it was forced to take the way of John Brown, and the racial problem in America seems far from solution as a consequence.

This method seems to many impossible to take in the modern world. We must have mass action. The forces of evil are organized and only organized resistance will suffice. Perhaps so. But mass action which is not based on personal conviction rarely achieves its ends. There is room yet for the Quaker approach to the complex and difficult social questions of our day; for the illuminated imagination which sees the involvement of the individual in the group evils; for action however small and insignificant which issues not so much from a doctrinaire position as from a love which will not let any human being for whom Christ died suffer wrong, injustice, frustration without a personal attempt to express in word and deed the love of God in every human situation.

Pacific School of Religion

Peace or Truce in Palestine?

By Khalil Totah

EVERY one gave a sigh of relief when the six-month strike and revolt came to an end. People congratulated each other and a feeling of relaxation prevailed when the shops were re-opened and life became normal. So far so good, but people in Palestine are still uneasy. They are wondering if it is really finished.

From views and comments in Friends journals, and from contact with English and American Friends, I am inclined to believe that very few of them really grasp the fundamentals of the Arab-Jewish quarrel. Because I feel that world Quakerism has a contribution to make towards this intricate problem, I am attempting to analyze and simplify it.

Like many questions, this has two sides. On the whole, Friends see the Jewish side which is apt to prevent them from a clear understanding of the entire question. It is easier for Quakers to see the Jewish side because the Jews are a persecuted people. The Bible is a Jewish book; the prophets were Jews and so was the founder of our religion. Friends know and see more Jews than Arabs, so it is only natural for them to see their viewpoint. Again, many Christians believe in the fulfillment of prophecy which settles the Zionist problem for them. Moreover, the Jews are more articulate and control the press. For example, let one read the one-sided leaders of the London *Times* and the news furnished by the New York *Times*. In the face of all this, it is the exceptionally well-informed who are in a position to see the situation from all its angles.

The Jews do have a point of view which is worthy of consideration. They are being brutally treated in some parts of Europe and one sympathizes with their desire for a refuge. The Zionists are bringing so-called western civilization to the Near East; progressive methods of agriculture, prosperity, and all the material benefits of an industrial society. On top of their religious charter from God to return to Palestine, and their willingness and ability to develop it, they have secured the consent of Britain, and the League of Nations. In the light of all these weighty considerations, why should the Arabs complain? As John Hoyland once asked me, "What are you Arabs grousing about?"

It must be admitted that the Arab is at a disadvantage in presenting his case; for although Europe persecutes the Jew, when it comes to the question of Palestine and the Arabs, Christendom is emotionally and psychologically prepared to favour the Jewish side. Friends are not anti-Arab, as much as they are pro-Jew. Those in London e.g. who are on the "Germany Committee," and Friends in

America who work for inter-racial understanding, unconsciously defend the Jew without meaning to do injustice to the Arab.

In the back of people's mind in the West, the Arab is the descendant of Esau and Ishmael. He is a nomad, a son of the desert "whose hand is against every man and every man's hand is against him." Longfellow's lines tell the tale:

"He folds his tent like the Arab
And as silently steals away."

When Westerners think of Arabs they think of them as Mohammedans and infidels perhaps—wicked people who are not Christians and who fought against European chivalry in the Crusades. An English lady who came from Jerusalem to Ram Allah by bus was surprised to find that she could come in a bus full of "A-rabs" without being hurt. Even the enlightened London *Friend* in its issue of October 9th spoke of the students in the Friends Schools in Ram Allah as "Arabs and Christians," little realizing that the term Arab includes thousands of Christians. Zionist propaganda consistently endeavors to paint the Arab black. He is portrayed as lawless and a lover of bloodshed.

The facts are, however, that comparatively few of the Arabs in Palestine are nomads. The great majority are farmers, tradesmen and professionals. Scores of Arabs are educated in England, France, Germany and America.

Palestine, although ruled by the Turks before the British came, has been continuously Arab for over 1300 years. In spite of increasing waves of Jewish immigration during the last eighteen years, the majority is Arab still. In spite of the fact that the Arabs are the majority, they are denied the simplest rights of citizenship. The Jews are determined to block every British attempt at giving Palestine a semblance of representative government until they have sufficient numbers through which to impose their will. Last year Jewish influence in Parliament nullified British desire for the establishment of a harmless Legislative Council. As James Sutton wrote in the London *Friend* last summer, everybody is being consulted about Jewish immigration into Palestine except the Arabs themselves.

Jewish enterprise in Palestine is for Jews alone and not for Arabs. It is a cardinal principle with Jews to exclude Arab labor in all forms. Their schools, hospitals and labor unions are open to Arabs only for propaganda purposes. Jewish schools teach everything in Hebrew which automatically bars the Arab. Statistics show more Jews availing themselves of Christian charitable hospitals than Arabs in Jewish hospitals. In a word, every benefit emanating from Zionism is intended for the Jew, and not for the Arab.

The Arabs are thoroughly apprehensive of Zionism. In it they see their grave. They must feel strongly when they cross swords with the British Empire, knowing full well that it is a losing fight.

As Zionism is but a manifestation of British imperialism and wholly dependent on military force, the Arabs openly mistrust it. The fact that there are today in the Holy Land something like 30,000 British troops is no recommendation for Zionism. Bullying the Arab into submission is bound to hurt the Jew sooner or later. The Arabs revolted for six months against Jews and British, not because they are bloodthirsty but because they feel they are wronged by both.

As Friends we rightly condemn violence, but we should not restrict our condemnation to the poor Arab who is desperately fighting against odds. We should go down to the bottom and condemn the policy which is "the occasion" for all this blood-spilling in the Holy Land. This policy of settling thousands of Jews in Palestine against the wish of its inhabitants and at the point of the bayonet, is red with blood. It was conceived in blood during the war. It was a war measure and will, therefore, breed war. This policy was undertaken partly to reward Weissman for his inhuman invention of poison gas, and partly to secure financial and political Jewish support for winning the war. It is wrong for Arabs to kill but it is equally wrong for Jews to demand troops, martial law and war in order to attain their ends. The Arab fought only when he despaired of British justice and fair play on the part of Jewry.

It is quite proper then, to ask whether it is really peace or truce in Palestine. It is the opinion of many of us who know the situation intimately and who wish Jews and Arabs well, that if the Arab is given a fair deal he will be peaceful. On the other hand, if the Jews continue to demand "the pound of flesh because it says it in the bond," and force Britain to fulfill its war pledges; and if the British Government persists in its past policy of bullying the Arabs by force of arms, we are having a truce which will be broken at the least provocation.

The service which Friends in England and in America can render to the cause of peace in Palestine is to exert what influence they have on Jewish leaders around them. They must understand that peace with the Arabs can be attained only by peaceful methods. Depending on military force with all its horrible accompaniments, will not yield peace to the Jews. After all, "whatsoever a man soweth that shall he also reap." The path of peace in the Holy Land is clear. Jew and Briton must substitute conciliation, justice and understanding for bombing planes, bullets and machine guns. Only then will Palestine enjoy the fruits of lasting peace.

Ram Allah, Palestine.

THINGS PRESENT AND TO COME AT PENDLE HILL

Pendle Hill School has opened its seventh academic year with a resident staff of five, two resident fellows and eleven resident students. A twelfth student is arriving within the week from Finland. Visiting faculty members, occasional lecturers and non-resident students augment the group. This year for a second time the Board has admitted students who intend to proceed from a period of study at Pendle Hill to active field service. Some students will be included in projects of the American Friends Service Committee, others hope for a formal or informal connection with kindred organizations. At Pendle Hill the schedule for the latter part of the year will include a series of short term conferences, study groups, week-end meetings and seminars. These are in process of arrangement.

In 1937-1938 Pendle Hill will go forward again according to plans originally laid down by Henry T. Hodgkin for a full year period of religious and social study. Certain elements of the two undertakings under way at present, that is a pre-apprentice period of study and a sequence of conferences, will be continued as experience may show them to be practical.

The new Directors, Howard and Anna Brinton, are each conducting a course of study. They are also meeting several times a week with various Friends' groups. Ruth True, who has been associated with the Consumers' Cooperative Movement for the past fifteen years, is finding the subject of Cooperatives so engrossing that some in her group meet almost daily. Students enrolled in this course attended the tenth biennial conference of the Cooperative League in Columbus, Ohio, early in October. Leaders in the Cooperative Movement are occasional visitors at Pendle Hill. Dr. Fritz Redlich, late of the University of Berlin, an active participant in producers' cooperation in Germany, is visiting Pendle Hill for a few weeks. About thirty neighboring Friends join the Pendle Hill group to hear Alexander Purdy's Tuesday evening lectures on Apostolic Christianity. Rufus M. Jones' extension course, "The Quaker Movement in a Changing World," attracts

from four to five hundred auditors. A seminar on the work and policies of the A. F. S. C. is organized by Grace Rhoads. Homer L. Morris, Douglas V. Steere, Ruth Outland, Clarence E. Pickett, E. Raymond Wilson and Rufus M. Jones participate in the sessions which deal with work at home and abroad.

Lewis Benson has accepted appointment as fellow and resident librarian for the year. His extraordinary knowledge of early Friends' books is serviceable both to staff and students.

Each student is preparing a paper under the direction of a member of the resident faculty. These studies deal with limited phases of one of the three main subjects being studied this year at Pendle Hill, the scientific basis of pacifism, the development of Friends' testimonies, and the Cooperative Movement.

PIERRE CERESOLE WOULD JOIN FRIENDS

Pierre Ceresole, a citizen of Switzerland, has just applied for membership in the Society of Friends. His application came to the Members Meeting of the Geneva, Switzerland, group, which means that he is really applying for membership in London Yearly Meeting.

Pierre Ceresole a number of years ago began the development of the Work Camp idea as an alternative to military training. He succeeded in working out with the Swiss Government a plan by which equipment for this voluntary service camp was furnished from Army stocks, and certain recognition was given for work carried out by the volunteer service camp called *Service Civile*. From those simple beginnings, when a Work Camp helped to repair the damage of a flood in Lichtenstein, and later a flood in southern France, and then did a summer's work in reconstructing certain portions of the abandoned mine community of Brynmawr, Wales, the Camp idea has spread in many parts of the world. Pierre Ceresole himself has recently been in India, there carrying out the same idea in some of the flood devastated areas of India.

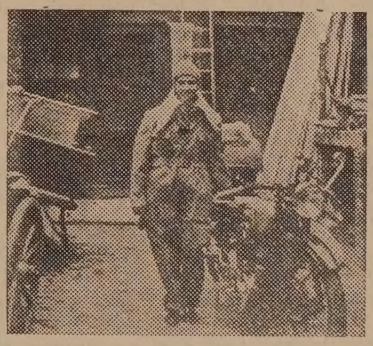
A great deal of the inspiration for the Work Camp idea in this country came as a result of this Swiss non-Quaker. It is a particular satisfaction now to discover that Pierre Ceresole has come to the point where he wishes to seek membership in the Society of Friends. The spirit of devotion and dedication that has characterized all of the service he has organized would seem to make him a particularly fitting candidate for membership.

The best credentials some men can offer are the sufferings they have gone through.

SEEING EUROPE FROM A BACK SEAT

Dorothy Haworth Returns Home; Joins E. P. C. to Help Keep U. S. out of War

"When is a pie not a pie? When it's a tart, in England—where a cobbler is a pudding, and a pudding is simply terrible," says Dorothy Haworth, who has recently returned from a seven months' motorcycle trip through seven countries of Europe. There she struggled with spaghetti in Italy; interviewed statesmen of Germany who were paralyzed with fear at the mention of Jews and Communism; sat in the gallery of the House of Commons while Anthony Eden, Neville Chamberlain, Stanley Baldwin, and others struggled desperately to construct something workable out of the splintered wreckage of European poli-



tics; and was slightly "discombooberated" by the accommodations—fleas included—in a 35c-per-night country inn. The twelve cent beds in the youth hostels, she assures us earnestly, were clean, fairly comfortable after European standards, and absolutely uninhabited.

After completing a four-year course at Oberlin College last Spring, Dorothy Haworth sailed for Europe. There she teamed up with another American, a Canadian, and three Germans; and the group started out to see that boiling cauldron and to glimpse, if possible, the flames that keep the international pot seething.

Sidecars on motorcycles were voted dangerous; so the girls in the party enjoyed an enviable opportunity for some neat back-seat driving. Miss Haworth had always felt pretty scornful of the clinging vine type of woman until trying to remain in fairly close contact with the back seat of a motorcycle for 12,000 kilometers, some of which stood on end.

The only problem connected with clothes during the trip was getting in and out of them. A heavy canvas cover-all—looking like a cross between something discarded by Solomon Levi and a diver's outfit, helmet and all—was splendid protection against the wear and tear of travel, and perfectly comfortable except when dressing and undressing. It was only in Italy, where the last putputs of dying motors were always drowned by an excited mob, that their attire excited any comment. Pride in personal appearance, once swallowed, digested without a cramp and was forgotten.

Miss Haworth found less variety in the peoples of Europe than in the scenery, but the natives were infinitely more interesting than their hills, valleys, and medieval castles; and although she experienced the usual language difficulties, she possesses a sizable vocabulary of smiles—Esperanto anywhere. Some of the vivid scenes she remembers are German youths gathered around an accordion, German grandfathers whirling enthusiastically in a vigorous waltz at a carnival in the Rhineland, Italian street urchins' preoccupation with anything on wheels, and a crowd of young Englishmen at the "flicks"—movies to you!

But Dorothy Haworth's trip to Europe was not all fun. She went abroad to study the international situation; and she returned with the conviction that it is impossible for an American to evaluate the problems, the danger, and the resulting bitterness and despair that are crushing many Europeans today. Young people of this country have their problems, but they have not been robbed of all hope, neither has constant espionage stamped fear and suspicion indelibly on almost every face. No American has yet been taught to cherish hatred and fear of his neighbor as a patriotic duty.

"The boys and girls of Austria, Hungary, and Bulgaria," according to Miss Haworth, "are nourished on hate and drugged with fear. No matter how gay they are, no matter what they do, they must always fear. No countryside is peaceful enough, no scenery sufficiently breath-taking to dispel that undying sense of fear. It is so much a part of present-day Europe that oftentimes the emotion is not recognized for what it is.

'Seven months in Europe was enough to convince me that I must do my share toward eliminating this awful feeling of fear from the lives of helpless men and women and children. I believe that concerned people all over the world must do everything they can to convince their governments that the blowing up and maiming of millions of people and the saddling of whole generations with debts covering the stupendous cost of armaments is not a satisfactory way of settling international disputes. War is no solution, but rather the breeding ground

(Continued to page 509)

Safely on Our Homeward Way

From Arizona to Journey's End

WHEN we left home in June, one of our main scenic objectives was the Grand Canyon of the Colorado. It was our plan to cut across northern California and southern Nevada to Bryce Canyon and Zion National Park, thence to drop down and gaze in awe upon Nature's wonder chasm. Having changed our course to include Southern California, we had approached Tucson from the west instead of the north, thus keeping some three to four hundred miles between us and the mighty gorge of the Colorado.

On the Rim of a Little Canyon

It did not now seem practicable for us to turn northward, much as we regretted to miss the Grand Canyon. On vacation trips, as through life, there is the issue of continuous choice. Time and resources are so limited that whether at home or away, if you do this, you cannot do that. One must ever choose — and we had chosen more Friends meetings and more folks—and a little less scenery. The Grand Canyon? No, for us it is still in the future—if at all. But we have many cherished memories of loved associations as recompense. We recall, right here, an afternoon on the rim of the deeply-shaded canyon back of our boyhood home along which we had spent so many happy childhood hours. There, on the lovely lawn of our old-time friends, Clifford and Effie Jackson Terrell, overlooking the tree-bordered stream below, we had enjoyably mingled our memories with those of the Terrells and a few other friends of long-gone years. The Grand Canyon? Awesome, majestic, indescribable, yes. But not more beautiful than the little canyons of gentle streams, along which course memories of days beyond recall, and which comprise the Grand Canyon of Youth.

A Fond Farewell to Tucson

We had spent four or five enjoyable days at Tucson, during which we got Mary Ellen satisfactorily located at the city Y. W. C. A., pending the opening of the college year the following month. Late one afternoon we waved good-bye to her and the Foremans, and it was a very quiet trio that headed eastward on the long homeward drive.

Driving over a magnificent highway, with the Rincon Mountains to our left and the Santa Ritas to the right, we basked in the mellow glow of a declining sun as it painted the encircling barricades of the desert with the soft, delicate hues of the spectrum, reflected on a cobalt Arizona sky. And thus we bade a silent farewell to Tucson and its valley of enchantment.

That southern Arizona has been known for other associations besides those of Nature's paint brush, we soon had intriguing reminder on approaching the lugubriously-named town of Tombstone. This now peaceful burg once rather successfully laid claim to the doubtful distinction of being the toughest spot in America. We were diverted by the sign pointing to Boothill Cemetery, on the edge of the town, where lie famous "bad men," who, as the name of their burial place signifies, died fighting with their boots on. A local museum contains many relics of the reign of the desperadoes, including the much-used hearse which was always easily available for conveying to Boothill the remains of those who proved an eyelash too slow on the trigger. The name of the town paper, quite appropriate, is the Tombstone *Epitaph*. It had occurred to us that it would be a unique experience to sleep at Tombstone, but as there was still too much good daylight to waste we drove on.

Our Cabin de Luxe in Bisbee

Over the mountains we came at dusk to Bisbee, which reminded us of a typical West Virginia mining town, built as it is in a canyon, on either side of a long, winding, pitching, street, with houses perched on the hillsides. Its terminology is picturesque and expressive, as indicated by the fact that one enters the town on Tombstone Road and veers off through Brewery Gulch. For all that, Bisbee is a lively copper-mining town.

It was now high time to find lodging for the night, and right here, curiously enough, we found the de luxe cabins, *par excellence*, of all our trip. A new cabin court had just been opened whose builder had let himself go in providing accommodations as artistic as modern and convenient. Inside finishing was of finely grained wood, beds were covered with beautiful two-tone blankets and elegant spreads, and, to crown all, a sure-to-goodness Navajo rug adorned the floor. Outside, the parking was bordered with specimens of the mineral wealth with which the district abounds. All this in Bisbee in southernmost Arizona.

Next morning we drove on to Douglas for breakfast, another old mining center, a typical border town, known as the gateway to Sonora, the "Treasure House of Mexico." Not barbed wire entanglements but an ordinary wire fence separates Douglas from the sleepy little Mexican town of Agua Prieta.

Before long we crossed over into southwestern New Mexico, headed almost due east for the Rio Grande, which we crossed early in the afternoon, shortly before reaching Las Cruces and its State College suburb, Mesilla Park. In passing the latter, we paid silent tribute to Hiram Hadley, pioneer Quaker educator of New Mexico, and so prominently identified with the founding and development of New Mexico State College.

With Friends in "Sunshine City"

An hour or two later we entered El Paso, Texas, the "Sunshine City," which speeded us on our way with a summer shower. We went directly to the City Library and surprised Mary Binford, who, with her mother, Lizzie Binford, lived in Richmond several years ago while getting her college education at Earlham. Moreover she had worked for a time at the Friends Central Offices, and was the eighth former staff member whom we had met on this trip. For six years Mary Binford has been cataloguer at the El Paso City Library. Nothing would do but she must take us out to the house, where we had a brief visit with her and her mother, as with home folks, after which they took us on a skyline drive for a fine view of city and surrounding country, including Mexico just across the river.

Ever since leaving home, we had been hearing of the marvels of Carlsbad Caverns. "Don't miss them if you are within a thousand miles," admonished one. Being now within one hundred and sixty miles of the Caverns, we had made them our next objective. In this resolution we were strongly intrenched by the Binfords who had paid three visits to these subterranean wonders. So eager were they to give us a good start, once we had finally insisted that we *must* go, that they piloted us through the city to the highway which leads out across the Texas desert toward Carlsbad, New Mexico.

To A Desert Low at Salt Flat

Realizing that we could not make the entire distance next morning in time to start on the day's tour of the Caverns, we had determined to drive that evening about half way, which was about as far as the paved highway extended. We had been assured by the Texas Highway Department that cabins would be available at that point, though our friends, the Binfords, were plainly skeptical. It was nearly dusk when we left El Paso, and before long we were again doing a desert drive in enveloping darkness, though the temperature was not now unpleasant. We drove and drove—and then drove some more—with no sign of a hamlet or a hospitable cabin. During the weeks of our pilgrimage, the Lady of the Auto had talked herself into the idea that

some night it would be just grand to roll up in a blanket beside the car and sleep out under God's heavens. Now that there seemed a fair prospect of realizing that idyllic dream, it didn't appeal as quite so idyllic after all. No one was more relieved than she when, at long last, we saw the flash of a lonely and welcome beacon light, which had been cited to us as the sign that cabins were near.

We had reached Salt Flat, just a name on the desert, which marked a filling station, an eating room and a few cabins. The latter included a roof and a bed and not much more, but we were in no position to be choicy, and snatched at the last cabin but one that was left. As we performed our ablutions in front of the cabin, with a tin cup as accessory thereto, we mourned for the flesh pots of Bisbee. On successive nights we had gone from the mountain heights to a desert low in cabin accommodations—but we were grateful for all that. Especially so when, on arising, we saw one family sleeping in their car, and another stretched out on a blanket on the ground.

We found next morning that we had done wisely in thus breaking our drive to the Caverns. While fair for unimproved desert roads, the remainder of the highway was pretty rough and required moderate, careful driving. And to think that the Binfords drove over this road three times, we exclaimed, shaking our heads skeptically as to whether any attraction were appealing enough to justify even one repetition of such a drive. Meantime, the desert panorama, as presented now and then from an occasional eminence, offered colorful compensation for the rough going.

Descent into Carlsbad Caverns

A little before ten o'clock we arrived at the Caverns, and from the long lines of neatly parked cars saw at once that we were but three of several hundred tourists with but a single thought. The Caverns lie beneath the Guadalupe Mountains in southeastern New Mexico, about twenty-five miles southwest of the town of Carlsbad. While the existence of some such caves had been long known, their real discovery and exploration date back about thirty-five years, since which time they have been gradually developed and publicized. We say gradually because after seeing them, we can scarcely understand why they are still so little known by people generally. They are under government management, administered by the National Park Department, as one of its recreational and educational projects.

Imagine eleven hundred and thirty people assembled at ten-thirty at the cavernous entrance, awaiting the signal for the grand descent. And when it came, what a weirdly impressive scene, as these humans, like an army of ants, wound their way down into the lower regions! Being well toward the rear, we looked down on row upon row of tramping pilgrims, marching two and two, and counted eight successive spirals below us, as those farthest down were disappearing into the nether shadows. It was indeed a spectral army, reminding us strikingly of Dante's pictured hosts milling their way down into his yawning Inferno.

On three notable occasions in these chronicles (there have been others as well) we have been abashed and abased at our inadequate command of the English language: first, when writing of Glacier National Park; second, when describing the Pacific Coast Highway and the Redwoods; and now, in reporting on Carlsbad Caverns. While the latter can scarcely be compared to former scenes, we regard this day as perhaps the most memorable of our long trip. We essay no description, contenting ourselves with a few statements of fact.

Over easy, well-lighted trails, a given group spends five hours tramping a distance of about six miles through a maze of successive chambers whose marvellous formations fairly stagger one's sense of reality. They just can't be, yet there they are! Sepulchral temples and palaces, giant pillars of the night, vaulting domes, fairy lands of silent enchantment, grotesque playgrounds of clever-fingered gnomes, frozen cascades and fountains—all these and more evoke continuous exclamations of amazed surprise.

Time? It shades off to the very portals of eternity among these creations of the caverns. Geologists estimate that a century is required to produce one cubic inch of stalagmite formation. One's mind fairly reels, therefore, in the presence of a giant stalagmite sixty-two feet high and sixteen feet in diameter. Verily a thousand years are as but a day in His sight.

Around the Great White Throne

All these ethereal fantasies were accompanied by sufficient physical exercise to sharpen the appetite for food, in connection wherewith came another novel experience. In a mammoth room seven hundred and fifty feet below ground is one of the world's unique lunch rooms. As the tourists enter the Caverns, orders are taken of those wishing lunch, and by the time the wayfarers reach the subterranean restaurant, the required number of plates are ready for distribution. A few visitors carry their own. From huge, steaming boilers there is hot coffee for all. It was certainly an unusual scene—that of more than a thousand friendly folks seated on benches in that vast chamber, eating as heartily as if the span of a human life still counted for something in the presence of Nature's countless milleniums.

Shortly before time for the pilgrims to retrace their steps, they were led upward into an immense chamber in which arose giant white pillars pointing to a vast, high-vaulted and glistening ceiling. As we beheld those hundreds of pilgrims tramping toward the shining pillars, we remarked, not knowing what was just in store for us, "How like the Last Judgment, with the peoples of earth gathering around the Great White Throne!"

At the base of the pillars, guides appeared who, under the personal supervision of the Park Superintendent, quietly but insistently seated that large group until not a visitor was seen to stand. Then the Superintendent spoke informatively, first numbering the visitors before him according to States, from statistics compiled from the registration office at the entrance to the Caverns, then explaining the aims and plans of the management for making the Caverns truly educational. From information he then turned to reverence and inspiration. By his side was lifted a stately, titanic stalagmite, the "Rock of Ages," estimated to be fifty million years in the making. After dwelling briefly upon its significance as an all but timeless manifestation of divine creation, he called for absolute silence as he signalled for a moment of utter darkness with all lights off. Then from far away came softly the exquisite voices of a quartet singing, "Rock of Ages Cleft for Me." Presently, far down the caverns, a light appeared, then another—the harmonies and words of the old hymn continuing—until once again the Great White Throne and the Rock of Ages were suffused with radiant light. That was a memorable "time of waiting," never to be forgotten. In that large company were many men of many minds, but a reverent hush was over all. And we walked softly as we left that place.

Ere long we had ascended the spiral trail by which we had entered, our minds and hearts too full for sound or utterance. We had come with a curious expectancy—we now departed in awe and wonder.

At the Centennial in Dallas

After spending the night at Carlsbad, quite an attractive town, we headed back into Texas again, picking up our main east and west highway 80 at Pecos. We lunched at Odessa, near where in the sand hills the desperate Comanches made their last stand. Somewhere near here, too, so runs the legend, is buried the vast treasure supposedly sent north by the ill-fated Emperor Maximilian of Mexico. There was much more of reality in the certain treasure that was becoming evident in the physical resources of the Lone Star State. We were now in the cattle and cotton country, and before long the derricks and oil tanks betokened wealth beneath the surface.

We made it to Cisco for the night, which put us within a half day's drive of Fort Worth and Dallas, two fine, impressive cities worthy of a great State.

Finding Texas weather very hot, we welcomed the rest and comfort of an air-cooled cabin in Dallas. In the afternoon we went out to the Centennial Exposition, which we found to be modeled after the Century of Progress fair at Chicago. The Texas Building was not yet open, so the one notable feature that was Texan was the historical pageant, "The Cavalcade," somewhat comparable to "The Wings of a Century" at Chicago, and a highly meritorious performance. We saw it in the evening, with all its spectacular color effects, and considered it well worth the price of admission to the Exposition—which for us "American Friends," again, was nothing!

That next day's drive across northeastern Texas was one of the hottest of our summer experience, the high-temperature air being fanned by torrid breezes that blew from off the northern plains. On the whole, however, we had been much favored with acceptable weather, and had no cause to complain. Perhaps it was good cotton weather.

"We All" Visit a Cotton Field

For two days now we rode through the cotton belt. We stopped once close by a little shack of a store, crossing the road into a field to examine samples of this staple product which we had been observing from our car windows. The store keeper, whose field we had entered, ambled across the road, saluting us with, "Where you all from?" He seemed to appreciate our interest in his crop, responding amiably to our inquiries, and pulling up a stalk for us to carry away as a souvenir. "Would you all like some cotton bloom honey?" he inquired, inviting us in to his "store" to sample it. Despite its questionable environment, we purchased a bucket of the cotton bloom, and as we drove on he called, "You all come back!"

Through the Black Belt

It was also the black belt. At the entrance to one town we read, "The Blackest Land—the Whitest People." Perhaps the people seemed whiter because there were so few of them. For hours on end we drove past Negro cabins, bulging out, most of them, with black folk who seemed carefree and cheerful. Many of them thronged the roadside on a Sunday, and in the evening, going where we did not know—and perhaps they didn't—but happy on the way none the less. Elisabeth was tickled to glimpse a little pickaninny girl burying her face in a huge piece of water melon. Again, we saw Negroes out in the fields picking the cotton, the long white muslin bags hung from their shoulders giving them a semi-celestial appearance. We could but wonder what the cotton picking machine invented by the Rust brothers would do to them.

In Joe Robinson's Bailiwick

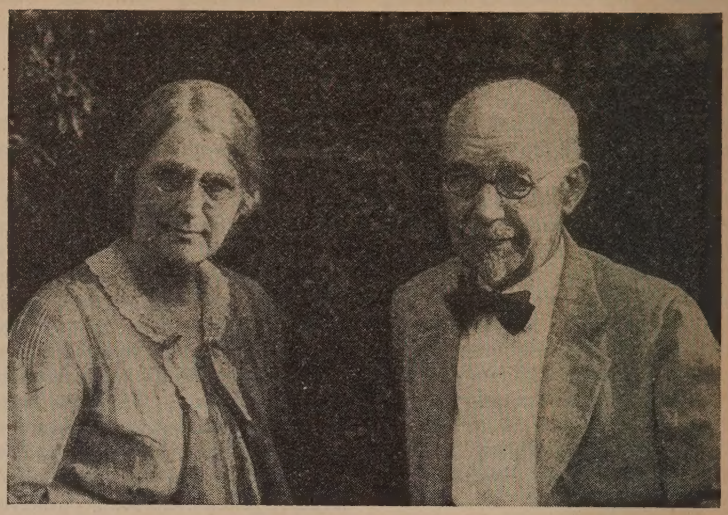
In the afternoon of the day on which we left Dallas, we crossed into Arkansas, the political bailiwick of Senator Joe Robinson, at Texarkana, driving on to Arkadelphia where we called it a day. Next forenoon saw us in the capital city, Little Rock, where we added another capitol building to our calling list. We were more interested, however, shortly after leaving the city, to ride alongside a spooky looking cypress forest growing in a lake.

At West Memphis we turned north, driving up the west bank of the Mississippi, lined with many prosperous appearing plantations. Abundant crops indicated rich, alluvial soil. "Corn again! Oh goody!" exclaimed Elisabeth. Thus spoke this true daughter of Indiana, toward which "wonderful State" we were quickening our speed. That night we spent at Cape Girardeau in southeastern Missouri.

A Rousing Welcome Home

Early next morning we crossed the Mississippi into the southern tip of Illinois, commonly known as Egypt—and did we people go! Northward through many towns we hurried, as fast as the law would allow—and back seat driving would permit—to join up with good old 40, the National Road, which "leads away home." We crossed the Indiana line in mid-afternoon, with but about one hundred and forty miles between us and Richmond—and did the old Hoosier State look good to the returning wayfarers! As we drove past fertile fields heavy with abundant crops, welcomed again the sight of noble beeches immortalized by the Quaker artist, Elwood Bundy, revelled once more in the hilly, wooded landscapes, so soon to flame in autumnal colors and swung around gracefully winding woodland roads; and when we recalled Nature's lavish scenic contributions, from the sand dunes bordering Lake Michigan on the north, to the indescribable Ohio River vistas on the south, with emerald lakes, picture-reflecting rivers, rockbound gorges, and enchanting caves and caverns strung along between, we were proud and happy in the thought that Indiana "has everything"—well, almost everything! And then, when within thirty miles of home, a cracking, roaring storm broke upon us, the first through which we had actually driven in all our 7826 miles. What a rousing welcome on the part of the "Grand old Hoosier State," as we three ended our journey "in thunder, lightning and in rain!" This for a faithful record—and to appease our friends in Southern California.

Binfords Home from Japan



After nearly four decades of Christian service in Japan, Gurney and Elizabeth Binford have returned to their old homeland. On the eve of their departure, they were fairly overcome with expressions of love and appreciation, by public officials as well as by the people whom they had served. One substantial evidence of this appreciation was the presentation of a considerable sum of money to be conserved and increased for the purpose of bringing them back to Japan on a visit.

Arrived on the Pacific Coast on November 7, the Binfords are beginning a year's work of visiting Friends in the United States and Canada. After that they plan to take up residence among Japanese folk in Southern California. For the present they may be addressed at 103 South Fifteenth Street, Richmond, Ind.

Christmas Book Suggestions

By Friends Book and Supply House

ELIZABETH FRY

By Janet Payne Whitney

In this fascinating book, the first biography of Elizabeth Fry in twenty years, Janet Whitney draws on newly discovered letters and family papers for the unforgettable picture which she gives of the nineteenth century and of the valiant Quakeress who was one of its most illustrious products. Herself a Quaker, an Englishwoman married to an American, Janet Whitney is eminently fitted to author this biography. Her narrative is authentic, informative and vivid and sympathetic in its recital of the events and persons that contributed to the flowering of Elizabeth Fry's distinctive genius. Written in simple, flexible language, it will interest readers of varying ages and should appeal alike to Quakers and non-Quakers. Eight full-page illustrations and decorative chapter headings, by her husband, George Gillett Whitney of Westtown, add to the book's physical attractiveness. $3.50.

THE ESSENCE OF SPIRITUAL RELIGION

By D. Elton Trueblood

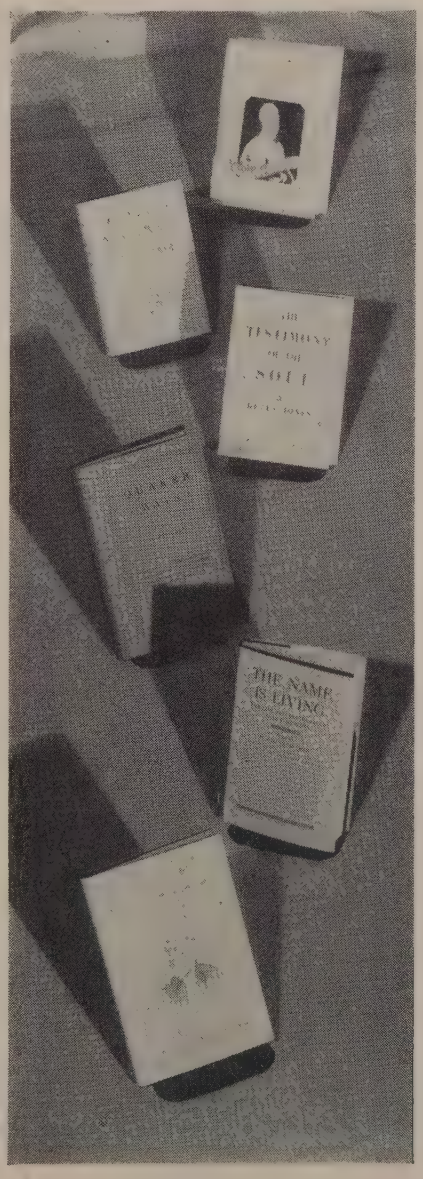
In this book, D. Elton Trueblood, now of Stanford University, describes that particular type of religion which we are historically justified in calling "spiritual," and which today is presumably exemplified by the Society of Friends. It is the sort of effort our time requires and its contents will commend themselves both to the layman and to the scholar. While recognizing the values inherent in other ecclesiastical positions, it is to a brilliant exposition of the Quaker faith that the author, himself a Friend, and the editor of the Philadelphia *Friend,* devotes himself. The book is, at once, a personal witness and an adventure in generous understanding, and reflects the writer's knowledge and discernment, his tolerance and his sincerity. $1.50.

THE NAME IS LIVING

The Life and Teachings of Isaac Penington

Edited by M. Whitcomb Hess

In 1858, at the age of forty-two, Isaac Penington, the son of one of the most distinguished Puritans of the period, and himself an author of repute, following his own fundamentally mystical bent, espoused Quakerism. Thereafter his was the lot of contemporary Friends — imprisonment, persecution, and ridicule. But these economic and physical hardships were not reflected in his voluminous writings, from which Mrs. Hess, a descendant of Penington's, has culled the creative passages which make up this volume. An invaluable book, this, for students of philosophy and religion and for Quakers interested in acquainting themselves with the teachings of one of the most impressive mystics of the seventeenth century and in exploring the mind of the man whom Rufus Jones lists as "a good example of a person who arrived at a knowledge of things bevond what words can utter." $1.75.



QUAKER WAYS

By A. Ruth Fry

To realize that Quakerism can be an adventure in whatever sphere it is lived, one has only to read this book. It makes vivid the story and philosophy of Quakerism with many striking illustrations from the pages of its history. Interesting sketches of early adventurers in the Quaker faith make these pages glow with romance and enhance our appreciation of "the golden thread that runs throughout the story of Quakerism from the days of George Fox onward." Here is Quaker faith at work, Quakerism written in lives with the necessary background of ideas. It challenges us to see whether life lived in the spirit of the faith herein expressed does not give something deeply satisfying in our own day. $2.00.

RELIGIOUS POEMS OF JOHN G. WHITTIER

The interpretative essay of Augustus T. Murray, who has edited this volume, gives the reader a new appreciation of Whittier's poems, through an understanding of the essentials of his religious philosophy—deep and abiding as it was broad and sane. It is Dr. Murray's hope that a presentation of Whittier's message of faith and trust in the Eternal Goodness will come as a solvent for doubt and spiritual unrest today, for Whittier's thought is not limited by the range of the religious beliefs of a past age. Rather he anticipated the thought of our own day and gave an answer to the intellectual difficulties which we are prone to consider peculiarly our own. $1.00.

THE TESTIMONY OF THE SOUL

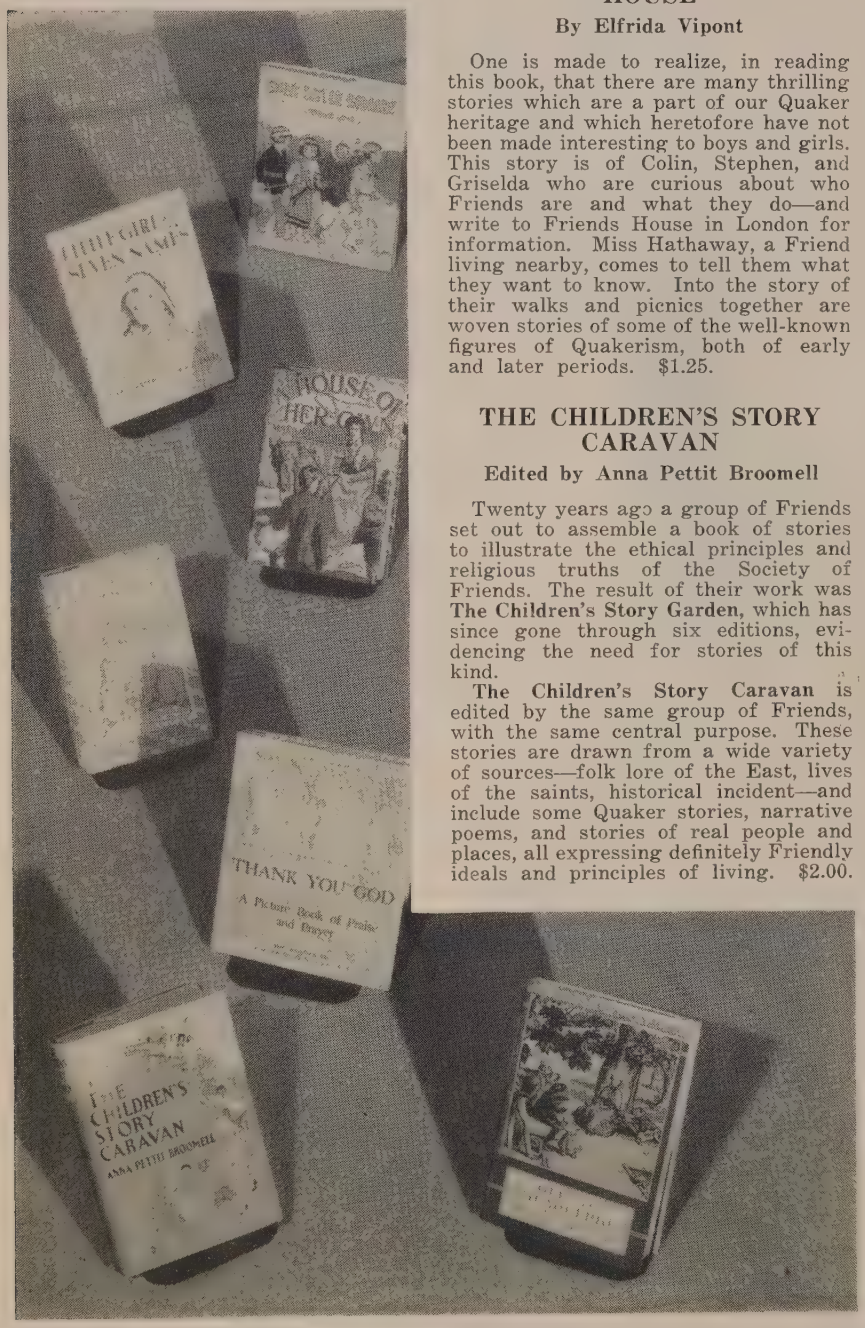
By Rufus M. Jones

Rufus Jones in this, his most recent book, again upholds his central belief that man in his inner depths is in mutual and reciprocal correspondence with eternal reality. It is a readable and persuasive treatment of modern man's search of the soul, and to its writing the author brings a nimble mind, ample scientific knowledge, and a vital personal experience of religion. While the mystical approach is emphasized, the book is also rich in its inclusion of philosophical, psychological, historical and ethical material. Without being unduly optimistic, or seeking to evade difficulties inherent in the world of facts, this book, which consists of ten lectures dealing with different aspects of the life of the soul, is heartening and will bring light to perplexed seekers of the present time. $2.00.

A HOUSE OF HER OWN

By Marjorie Hill Allee

As Catherine Lankester rode across the flooded country to reach the school in which she was to teach, she was resolved to make her own place in the world and some day to have a house and land of her own. Her independent spirit and determination in the face of rebuff help carry her through the trying experiences in the undisciplined backwoods school, and the necessity of "boarding out" in the community. It is a vivid picture of pioneer life in Indiana in the 1840's which the author gives. $2.00.



EIGHT LITTLE INDIANS

By Josephina Lovell

These stories of Indian boys and girls from different parts of North America are carefully written to give a true picture of Indian life. Here are stories of Leaping Trout and how he got his name; of Winona and her father, Great Thunder; of salmon fishing with Watala; of Nigalek, a little Eskimo boy. Many illustrations in color and in black and white add to the vividness of the stories. 60 cents.

COLIN WRITES TO FRIENDS HOUSE

By Elfrida Vipont

One is made to realize, in reading this book, that there are many thrilling stories which are a part of our Quaker heritage and which heretofore have not been made interesting to boys and girls. This story is of Colin, Stephen, and Griselda who are curious about who Friends are and what they do—and write to Friends House in London for information. Miss Hathaway, a Friend living nearby, comes to tell them what they want to know. Into the story of their walks and picnics together are woven stories of some of the well-known figures of Quakerism, both of early and later periods. $1.25.

THE CHILDREN'S STORY CARAVAN

Edited by Anna Pettit Broomell

Twenty years ago a group of Friends set out to assemble a book of stories to illustrate the ethical principles and religious truths of the Society of Friends. The result of their work was **The Children's Story Garden**, which has since gone through six editions, evidencing the need for stories of this kind.

The Children's Story Caravan is edited by the same group of Friends, with the same central purpose. These stories are drawn from a wide variety of sources—folk lore of the East, lives of the saints, historical incident—and include some Quaker stories, narrative poems, and stories of real people and places, all expressing definitely Friendly ideals and principles of living. $2.00.

THANK YOU GOD

By Vivyen Bremner

An English book of prayer and praise which leads a little child to know why he is thankful and to express this thankfulness in simple prayers. Throughout the book, in picture or story, there is a reverence and understanding which is most unusual. Charmingly illustrated, the book is particularly adapted to children three to five years of age. 75 cents.

GOOD AND GAY

By Mary Osborn

This book is similar in plan to **Thank You God**, but for boys and girls six to eight years old. The prayers, readings, and pictures are intended to bring to the child, through his own interests, some understanding of God as Father, of the world family, and of the friendship of Jesus. 75 cents.

LITTLE GIRL WITH SEVEN NAMES

By Mabel Leigh Hunt

Between jolly Uncle Mark and the rosy cheeked Quaker lass who was his niece there was a joke of long standing—the seven names which her parents, fearful of displeasing various fond relatives, had bestowed upon her. Until her first day in school, Melissa Louisa Amanda Miranda Cynthia Jane Farlow had thought her name rather nice indeed. But from the opening day of school, when the whole room burst into laughter at her recital of her "full" name, she was determined to rid herself of at least two of her seven appelations. How she does so, and without giving offense to any of her loving relatives, is entertainingly revealed in this new book by the author of the popular **Lucinda.** Delightful illustrations by Grace Paull add immeasurably to the reader's enjoyment of the story. $1.50.

OFF TO PHILADELPHIA

By Marjorie Hill Allee

With this book, Marjorie Allee continues the narrative, begun in **Judith Lankester** and **A House Of Her Own**, of of the adventures of the eight Lankester sisters, by telling what befell modest Phoebe and boisterous Patsy, when they were whisked from the rural Quaker settlement in eastern Indiana to the terrifying yet enthralling wonders which were Philadelphia's in the early eighteen forties. This entertaining book, with its account of Phoebe's love for the itinerant painter, Martin Davis, is sprightly in episode, discerning in characterization, and authentic in background—in every way a worthy successor to the two previous volumes with which the author first aroused in her reading public an abiding interest in the fates and fortunes of the eight lively Lankester girls. $2.00.

THE JUNIOR BIBLE

Edited by Edgar J. Goodspeed

Dr. Goodspeed has selected those parts of the Bible which are most interesting to boys and girls from ten to fifteen years of age, in the hope that, by reading them, they may develop an appreciation of the Bible which they will never lose. The introductory notes at the beginning of each chapter help to correlate the material, giving young readers enough background and history to make possible a fuller appreciation of each chapter. The American Translation of the Bible is used throughout. $2.50.

JEROME ANTHONY

By Eva Knox Evans

Not often does one find a story of Negro children which so well presents them as essentially children, without caricature or unconscious differentiation. The adventures which befall Jerome Anthony on his first visit to the city are those which interest any child—his fun with Araminta and Barnaby Bill, his visit to the Zoo, his first elevator ride, and his experiences learning to roller skate. The many illustrations by Erick Berry are as amusing as the story itself. $2.00.

THE BOY WHO DARED

By Mary H. Wade

William Penn's life of adventure and noble daring is here written for boys and girls, with a full appreciation of its nobility and colorful contrasts. This story of a boy "who dared much in the cause of what he believed to be right, and who became a man ever ready to risk freedom and happiness itself in the cause of justice" is a challenge to boys and girls of today. $1.75.

LUCINDA

By Mabel Leigh Hunt

Lucinda is genuine, loyal, full of fun and the joy of living, yet properly industrious. Her story as she grows up in Indiana in the 1860's is a romantic and appealing one, as well as being at the same time a true picture of Quaker family life in that period. Illustrations by Cameron Wright are taken from authentic pictures and daguerreotypes of the period and add much to the attractiveness of the book. $1.75.

VICTORIOUS LIVING

By E. Stanley Jones

Dr. Jones is convinced that the most urgent necessity in human living is to be able to face life victoriously. Written during a three months retreat in the Himalayas, this book is addressed to the need of those who lack inner resources—who are morally and spiritually defeated. It is a book of daily devotion, its theme being the fullness of life and its daily cultivation. Step by step it leads up to the full implications of victorious living. $2.00.

UNCHARTERED WAYS

By Caroline Dale Snedeker

A moving novel for young people of early Puritan New England in the 1650's when Quakers were being persecuted unmercifully. Margaret Stevenson, a bondservant, finds release through her uncle, a Quaker preacher, and travels with him and others from settlement to settlement. Her romance with Jonathan Coleman, a Puritan, is a much troubled one until they finally find a new life together in Nantucket. Mary Dyer, of Quaker history, was the author's inspiration for many of Margaret's experiences. $2.00.

WORLD'S GREAT RELIGIOUS POETRY

Compiled by Caroline Miles Hill

This comprehensive collection of religious poetry covers the entire range of ancient and modern literature. The poems are arranged in twelve divisions under twelve religious concepts, the Idea of God being the central thought of the collection. Some of the other groups are: Inspiration, the Search After God, Faith, God in Nature, and God in the Life of Man. Here is found the heart and core of the best works of the spirit of reverence and devotion which the years have produced. $2.50.

POEMS FOR DAILY NEEDS

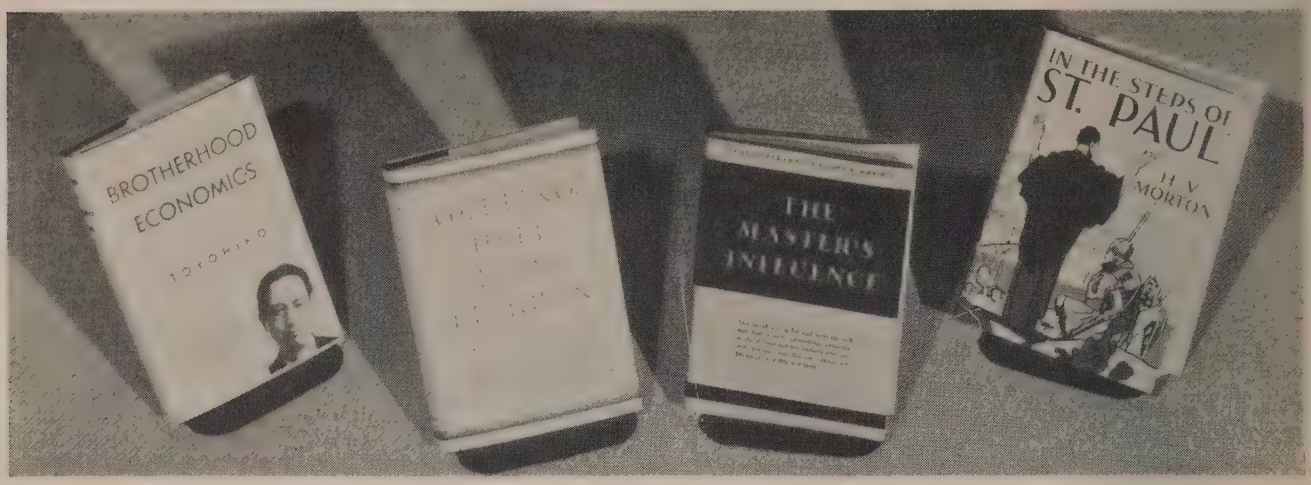
Compiled by Thomas Curtis Clark

For a wide variety of needs, this collection of poems has been compiled by Thomas Curtis Clark, a discriminating anthologist of wide experience. Aptly classified and indexed in such a way that any poem may be easily found, here are poems of challenge and action, consecration, faith, hope, home, happiness—chosen from world wide sources, some old and some new. $2.00

CHRISTMAS

Edited by R. E. Haugen

This annual publication of Christmas literature and art contains reproductions of selected paintings of Christmas themes; Christmas stories by Christopher Morley, Elsie Singmaster, Henry Booth, and others; a variety of Christmas poetry; Christmas carols with music, and other features. All of these combine to make a distinctive gift book. Paper binding, $1.00; cloth, $2.00.



IN THE STEPS OF ST. PAUL

By H. V. Morton

As he did so well in his book, **In The Steps of The Master**, H. V. Morton again sets out for the Near East to turn back the pages of history and interpret a great figure of the past in the terms of the present. When St. Paul set forth on his journeys, he moved along great commercial highways of that day and set sail from famous ports. Today many of the roads he knew and the great cities to which they led have long since fallen into dust. But Paul, the man, and the work he did, come down through the ages to inspire and challenge. As the reader visits Damascus, sees the tent-makers at work in Tarsus, journeys to Antioch, sets sail for Cyprus, and traces the steps of Paul to Athens, Corinth, and Ephesus, one is drawn nearer to the man "who carried with him, over the ancient world, the most civilizing influence ever brought to bear upon Mankind." $2.50.

THE MASTER'S INFLUENCE

By Charles Reynolds Brown

Out of his wide experience as pastor and Dean of Yale Divinity School, the author draws a picture of the Master, indicates some of the central features of His philosophy of life, and suggests some of the reasons for His deep, widespread, and enduring influence on the world. It is a popular interpretation of Jesus' message which Dr. Brown gives — how He worked, what He taught, how He lived, and finally how His spirit is at work in the world today, righting wrongs and overcoming evil with good. $2.00.

BROTHERHOOD ECONOMICS

By Toyohiko Kagawa

In this, his message to America, Toyohiko Kagawa, the Japanese Christian whose lecture tour last year in this country assumed proportions of a coast to coast triumph, outlines his plan for Christian Cooperatives and his theory of Christian economics. The basic principles of the Christian Cooperatives, the way in which they function, their accomplishments and the tremendous possibilities of the future are here fully discussed by Dr. Kagawa. A clarion call to social action, the book combines a thorough study of Christian Cooperatives in all their aspects with a challenge to remake our economic order within the capitalistic system by the application of Christian ethical principles, and thus constitutes, alone among his many writings, Kagawa's fully developed message of brotherhood economics with which he repeatedly stirred an apathetic Christendom. $1.50.

INNER LIGHT, Second Series

Compiled by Mrs. Leighton Richards

This devotional anthology, companion volume to the **First Series** published some time ago, is compiled for individual and family devotional reading, and is the rich product of many years of research in devotional literature, old and new. It deals not only with the larger issues of our day and generation, such as inter-racial and international contacts and social reconstruction, but also with more personal matter such as family relationship, daily work, and friendship. $1.50.

AS FAR AS I CAN SEE

By Winifred Kirkland

In these pages a thinking Christian puts before a non-believing friend what belief is, what belief does to a Christian, and what the Christian's answer and defenses are to the queries and attacks of the world. Miss Kirkland writes of faith, of the reasons for prayer, of death and immortality, of Christian patriotism, with an honesty, frankness, and an absolute conviction which will encourage anyone beset with doubts. It is a book that faces facts; a book made up of personal experiences; a book that does not seek to convert, but by its examination and exposition of the thought processes of an intelligent Christian, thoroughly alive to the constantly changing world in which we live, is most convincing. $2.00.

GETTING HELP FROM RELIGION

By James Gordon Gilkey

Dr. Gilkey believes that it is possible to gain much more inner help and strength from religion than many outwardly religious people of today show. Many Christians have no more courage or poise than their non-religious neighbors when faced by crisis or tragedy. How they may achieve that "power to live and power to die" which characterized many early Christians and which shone with unique radiance in Jesus is the theme of the book. Here is an excellent guide to a better life, achieved through the use of practical Christianity. $1.75.

Order these, and any other books desired, from

Friends Book and Supply House

Richmond, Indiana

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

ELIZABETH FRY

BY JANET PAYNE WHITNEY

Little Brown and Co., 333 pp., $3.50

To the world at large and to the Quaker world in particular the story of Elizabeth Fry is well known, but as long as it can be built anew on hitherto unpublished material, and freshly and enthrallingly told, a welcome will be accorded to any further recital of it. Because it fulfils these requirements, we hail with delight the publication of Janet Payne Whitney's work on the Quaker heroine, "Elizabeth Fry."

Of this biography, Rufus Jones writes: "It is a fascinating book. There is an irresistible quality in the life of the Gurney family of Earlham and that quality is at its highest in the youthful period of Elizabeth's life. But that was only the beginning of an extraordinary cumulative life. Every stage of this unfolding personality, as she finds herself and discovers her mission and her road map of life, is charged with human interest and significance. This woman, whose portrait was chosen to illumine one of the windows of Liverpool Cathedral, is a person who lets the light come through with the rich colors of our true humanity, and this book which presents her life for our time will give unmistakable pleasure and satisfaction to its readers."

Janet Payne Whitney is eminently fitted for the authorship of such a book. Herself an Englishwoman, the child of "convinced" Friends and the wife of an American with a long Quaker ancestry on the maternal side, Janet Whitney has from her childhood written voluminously on a miscellaneous assortment of subjects and in a variety of literary forms. This present work, suggested by the grant of a Research Fellowship from Pendle Hill School, is the first biography of Elizabeth Fry in twenty years and incorporates newly discovered letters and family papers which shed fresh light on the life and work of the English Quakeress of which they tell. From these sources, from Elizabeth's private journal, and from the diaries of her sisters, the author has drawn the material which gives us an unforgettable picture of the late eighteenth and early and middle nineteenth centuries and of a valiant, tender Quaker spirit.

The text is vivified by the presence of eight full page illustrations and by appropriate sketches, the work of the author's husband, George Gillett Whitney of Westtown, which head each chapter.

Elizabeth Fry's life, in outline, is familiar to all: The fourth child in a large, gay, well-to-do Quaker family, the Gurneys of Norwich, she became, through the ministry of William Savery, increasingly aware of her Quaker heritage and, in the year preceding her marriage to Joseph Fry in 1800, began little by little to assume the outward and inward aspect of a Plain Friend. How she became a model Quaker matron and the mother of an ever-growing brood of lively children; how at the funeral service for her father she felt "led" to speak, and so began her public ministry; how in middle-life, almost single-handed, she reformed the bestial conditions in Newgate Prison; how she tended the sick, educated the poor and upheld the Quaker ideals in many communities—these are the high points in a life which was at once feminine and good in the best sense.

Some such account as this is to be expected in any life of our Quaker heroine, but the manner in which that account is given us will vary greatly with a difference in authorship. Janet Whitney is to be commended on the fine proportions of her literary structure, into which she has woven, with careful discrimination, all the essential data available concerning Elizabeth Fry. Excellent, too, in their vividness, comprehensiveness, and lifelikeness are the characterizations she makes of the many persons who in divers ways contributed to the flowering of her heroine's genius—the various members of the Earlham household, the sterner tribe of Plashet Frys, and the three visiting Friends—William Savery, Deborah Darby, and Stephen Grellet — who, in turn, gave to practical "Betsy," who could not experience the mysterious, definite leading from within, the impetus which she needed for the fulfilment of her destiny. Of especial interest is the discerning portrait of Joseph Fry who, too often, is hastily dismissed by biographers of his more illustrious wife, as worthy of nothing more than a scant and scornful mention.

Altogether, it is a fine and sound biography which Janet Whitney has written, one which, with pleasure, we recommend to our readers, certain that it will capture and retain their interest and give them a new and fuller picture of one of the most illustrious and beloved Quaker heroines of all times, Elizabeth Gurney Fry.

LOIS HIESTAND.

OFF TO PHILADELPHIA

BY MARJORIE HILL ALLEE

Houghton, Mifflin and Company, $2.00

In this, the third of her delightful series of books setting forth the adventures of the eight Lankester sisters, Marjorie Hill Allee tells, jointly, what befell modest Phoebe and boisterous Martha, better known as Patsy, when, by their Grandfather Halloway's quiet maneuvering, they were suddenly whisked from the small rural settlement in eastern Indiana, where their mother's Quaker views on slavery had brought them to the, to them, terrifying yet enthralling wonders which were Philadelphia's in the early eighteen forties.

It was Phoebe's gentle obstinacy, expressing itself through her refusal to let her grandfather set her up in a bonnet shop of her own, that was the immediate cause of their making the long journey from Indiana to Philadelphia, with its attending marvels of travel by carriage, railway, and steam packet.

Once in Philadelphia, the girls were received into the substantial home of their distant cousins, John and Deborah Merritt, and in accordance with their grandfather's directions Phoebe became an apprentice in a bonnet shop while Patsy tried, with doubtful success, "to make herself generally useful."

To Patsy, in particular, Philadelphia proved a place of never-ending interest, and as "Tishy" Jones' errand girl, she rejoiced in the opportunity afforded her for a thoroughgoing exploration of the Quaker City of Brotherly Love. We, too, share in the country girl's interest in and amazement at the sights and sounds and practices then prevalent in Philadelphia—the Chinese Museum with its life-like scenes and figures; the companionable African parrot bestowed upon her by her gracious host; and the surprising and disconcerting miracle of Captain Merritt's favorite summer dessert of frozen cream and sugar.

Also included in the book is the slight but charming love story of Phoebe and Martin Davis, the determined young artist who had made the trek east to Philadelphia so that he might learn to paint portraits, and who left that city, after some months of instruction and a successful venture as an independent daguerreotyper, to occupy the place left vacant in Grandfather Halloway's stout coach by Patsy's decision to accept the invitation of John and Deborah Merritt to remain with them, to take the place of the son they had lost years before, and to attend school at Westtown.

"Off to Philadelphia" is an altogether engaging book—sprightly in episode, discerning in characterization, and authentic in background—in every way a worthy successor to the two delightful

volumes ("Judith Lankester" and "A House of Her Own") with which Marjorie Allee first aroused in her reading public a genuine and abiding interest in the fates and fortunes of the various members of the Hoosier household of which Phoebe and Patsy were a part.

—L. R. H.

JEW AND GREEK: TUTORS UNTO CHRIST

BY G. H. C. MACGREGOR AND A. C. PURDY

Scribner's, 1936, 366 pp., $2.75

This book is the result of collaboration of G. H. C. MacGregor and Alexander C. Purdy while they were colleagues in the New Testament Department at Hartford Theological Seminary. The purpose of the book is to provide "adequate treatment of both the Jewish and Hellenistic Background of the New Testament." Professor Purdy has written the first part of the book on Judaism and Professor MacGregor that on Hellenism. Here in relatively brief compass and in keeping with the results of latest scholarship is provided material that is necessary for any clear understanding of the New Testament. The making of this so readily available to students and laymen alike is a real contribution.

After giving the historical and political background of New Testament times, Professor Purdy develops the thesis that Judaism is not merely a preparation for Christianity but is an independent religion distinct from both the religion of Israel and of Christianity. From the time of the Exile until a century after Christ was a long period of development into normative Judaism. Ezra undertook to build up a religious community rather than a political state. From the time of the Maccabees, the Pharisees come into a place of leadership. Their religion was a religion of revelation, but one that had been made once and for all in the Torah, with no development possible. However by means of the Traditions, i.e. interpretations handed down, a development really could and did take place. This is particularly noticeable in the idea of resurrection and retribution. In this developing, normative Judaism there came about a control of the whole life of man by the Law plus the Tradition. This was the remarkable achievement of the Pharisees, who were tolerant in belief but very intolerant in observance. A valuable aid in maintaining unity and coherence was the synagogue, common throughout Palestine and in the Dispersion.

Even though Judaism took the path of exclusiveness, there was necessarily some influence from Hellenism which then pervaded all civilization. Philo undertook to harmonize Judaism and Hellenism. His influence is seen in the New Testament.

Alexander Purdy adequately treats of the Sadducees and the various pietistic and reformatory movements, as the Essenes, the Zadokite Sect of Damascus, and John the Baptist and his disciples. In the political and social movements he treats of the Zealots and the Ammê-haarec.

Judaism, though an independent religion, has contributed greatly toward Christianity. These two religions have the same God, and they both believe that He has revealed His will in history. They both have the same Old Testament Scriptures, and a background of Law. To the Christian the messianic faith of Judaism culminates in Jesus. An understanding of Judaism is necessary for a real understanding of the New Testament books. The conclusion of this section is that the unique and original contribution of the New Testament is the fact of Jesus Christ.

Professor MacGregor starts off his section of the book by giving an exposition of Hellenism as "the civilization of the three centuries during which Greek culture radiated far from the homeland." This is discussed under the headings of individualism, humanism, intellectualism, beauty, moderation, and naturalism. This was an age when cultures were fused. "Nowhere was this fusion more conspicuous than in the sphere of religion."

The Hellenistic preparation for Christianity is evidence in the sphere of religion, in philosophy, and in social thought and institutions. Each of these items is discussed at some length. Greek religion developed from fear-haunted cults, through the heroic religion of the Olympians to the more thoughtful religion of the poets and philosophers. The mystery religions are of particular interest because they satisfied the need for a more personal, emotional type of religion. Also it had the elements of a churchly religion.

In the mystery religions the initiate came to a feeling of assurance and completeness in this life and immortality to follow. This was brought about by union with the God who in many cases had suffered death himself and come to life again. These mysteries were very widespread and by the time of Christ men everywhere were seeking salvation in this way.

The richest contribution of Hellenism to religion is in philosophy. MacGregor says that "above all other philosophers he (Plato) has exercised the most potent influence upon Christianity." This is particularly true because of its influence upon Stoicism. A good presentation is given of the various philosophies.

In later Hellenism there appears quite an element of astral worship. In the chapter, "Principalities and Powers," Professor MacGregor discusses this worship of heavenly bodies, with sections on magic and demonology, Hellenistic king-worship, and Roman emperor-worship. Quite a little space is given to Gnosticism which has in it Babylonian, Persian, and Egyptian elements as well as Greek. There is much magic, mythology, mysticism and endless confusion, for which Christianity offered a simple Gospel.

In conclusion, Professor MacGregor says, "Hellenism not only provided the medium of a world-wide civilization in which Christianity was to be sown—it also prepared the soil." Two vital things it could not provide—"the concrete, historical personality round whose character, life, and teaching the new Christian doctrine was concentrated." "The other was the sacrificial love for all mankind as children of one Father God, which from the first was the supreme motive power behind the Christian ethic, and now as then can alone lift the world from its despair."

WM. E. BERRY.

WOODLAND ECHOES AND OTHER POEMS

BY HENRY COFFIN FELLOW

Published by the Author, c. 80 pp., 80c

Henry Coffin Fellow's new book of poems, "Woodland Echoes and Other Poems," will be off the press December 1 and ready for the holiday trade.

Throughout, the verse is replete with humor and pathos. His poem, "Me an' Ma in Injianny," beginning with—

"We've ben loafin' 'roun in Hoosierdom
Visitin' folks an' fishin' sum
Along the banks of Cicero
Whar blue bells an' the crocus grow,"

takes one back nearly forever to the scenes of his own and his wife's youth in old Hamilton County.

The rhythmic reminiscences of a Quaker lad seventy years ago in old Howard, Grant and Miami Counties, the old log and frame meetinghouse on the hill at Amboy and how he liked to "shet the shutters with a bang" and to "carry hot bricks for his mother's frosted feet," take one back to their early Quaker childhood with a fetchy fervor that is entrancing.

This one romance of Quaker Youth evoluting from "thee" to "you," from "Fifthday" to "Thursday," and from silence to song is, chock full of the spirit of risibility. His "Me an' Ma in Arkinsaw" is a humorous characterization of the funny experiences of Uncle Henry

(Continued to page 510)

QUAKER YOUTH IN ACTION

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

YOUNG FRIENDS AND THE UNITED YOUTH MOVEMENT

This page has from time to time carried announcements of activities and concerns of the United Youth Movement. Percy Hayward, of the International Council of Religious Education, had an open letter to Young Friends. Nine Young Friends attended the great Youth Conference at Lakeside this summer. The Executive Secretary of the B. Y. F. A. served on the staff of both the Older Boys and Older Girls Camps held at Lake Winnipesaukee, meeting as resource leader with the group called the Special Delegates Group which had as its particular objective helping to develop plans and programs (particularly for local groups) for the carrying forward of the United Youth Movement. This page will from time to time carry suggestions, recommendations and concerns of this larger Youth Group. Young Friends need to increase their fellowship with the wider Youth Movement both for what they will receive by way of encouragement and strength and for what they may contribute.

One of the subjects to which careful consideration was given was the question of Fellowship. All groups are realizing how important it is to cultivate that more intimate personal feeling among those who are concerned with building the kingdom of God on earth. Groups are realizing that organization, however perfect, or organized activity, however enthusiastic, will not suffice. What we need is deep and real personal relationships with men and women. Only so can we go about "answering that of God in every one."

Because this has long been a concern of Friends, and because of some of the very helpful suggestions offered, a portion of the Statement on Fellowship is included in this issue, later we will include some descriptions of types of fellowship actually existing and of some specific plans for encouraging fellowship in local groups.

STATEMENT OF FELLOWSHIP

The Commission on Personal Religious Living at the Lakeside Conference made the following recommendations:

That there be developed at the center of all Christian organization (local church denominational and interdenominational) a small intimate fellowship, the members of which will reinforce each other's spiritual life by remembering one another in daily prayer and by meeting regularly to share their deepest experiences, to feel together the raw edge of human suffering and tragedy, and to plan through study and discussion in the atmosphere of prayer a practical program for the Christ-like solution of these problems.

The following suggestion was made: We feel that the Joint Committee on United Youth Program should prepare a guidebook to give assistance in the development of fellowship as described above. We make this recommendation in light of the fact that many local church groups need to be sustained by a group fellowship that supports their ideals.

With this in mind this matter has been given rather thoughtful attention by a small group here. (Winnipesaukee Older Boys Camp.)

I. *What we mean by a fellowship*

Perhaps saying first of all what a fellowship is not, will help to clarify thinking regarding it. A fellowship is not an organized activity, in fact, organizing it would destroy its vitality, for the life of a fellowship depends upon the combination of its paradoxical extremes of freedom and compulsion: the compulsion of common inner convictions in experience; freedom, in that nothing outside itself draws the group together. Its members gather as the result of their own souls' necessity.

It differs from an organization in that it does not depend on official leadership. The responsibility for its vital life and activity is shared by all according to their ability. When the members of the group cease to share the responsibility the fellowship dies.

Activity is not the only or even the most important phase of a fellowship. It (the fellowship) develops through the deepening sense of great religious convictions (when the group gains a "masterful grasp of basic Christian Convictions") and finds its expressions in seeking to face and answer the personal and social implications of such convictions.

Fellowship is never an end in itself. A few individuals meet to share common concerns and to search together for solutions to the problems they see. In this search they find themselves drawn into a fellowship, a deepening spirit of sharing in a creative way of life which brings to the individuals and the group a growing sense of power and of joy.

There are many kinds of fellowships. The silent fellowship where concerned people meet to find through prayer and meditation in the shared silence strength to carry out their purpose. There is that still greater fellowship of suffering with no known membership list. It is made up of all those who feel laid upon themselves the "burden of the world's suffering," who by keeping themselves sensitive to the suffering of the weak, seek a way of bringing relief and release. Fellowships may develop in any local group around any given interest if even a few are really concerned and willing to share their concerns. In this day of regimentation of life and thought there is great need for fellowships which share creatively, for groups who understand the art of creative thinking and planning so that creative solutions to the problem, large or small, may be reached (it is important here to distinguish between a creative solution and a compromise). This means the group "accumulates" to a power greater than its own number. This results from basing life and interest of the group on spiritual values.

II. *Factors contributing to a fellowship.* (See Owen Greer's "Principles of Group Sharing.")

1. *A common heritage or tradition.* This may be but dimly perceived and little understood, yet the more real it becomes the more powerful is its unifying effect upon the group. For example, the Christian heritage goes back to the heroism and self-sacrifice of the early Christians, and of Jesus himself, in the face of terrific persecution.

2. *Taking of risks and enduring hardships together.* This need is not met by re-telling the hardships of the early leaders. Here is the deadly danger of any movement becoming impotent. If it is to continue to hold the loyalties of people, it must constantly challenge them to "endure hardness" and to suffer together.

3. *A common goal or cause.* This is all-important. There must be a cause which is greater than any individual or part, but which is as inclusive as the group can grasp or embrace. This cause must be so important to each of them that his own discomfort, or even death, must seem a small price to pay for the success of the cause.

4. *Self-surrender for the group and for the cause.* Selfish conduct disintegrates. There can be very long endurance of that group which is composed of selfish and cowardly individuals. Witness the constant disintegration of criminal gangs. Even those which endure at all must develop a certain unselfishness toward the gang on the part of each member. This means that the cause must be of sufficient scope and significance to meet the growing demands of persons who are capable of the last full measure of devotion. "There is in all hearts a desire to live a significant life, to serve a great idea and sacrifice one's self for a noble cause, and to feel the thrill of

spiritual unity with one's fellows and to act in accordance therewith."

5. *The exploring of many interests in common.* The more and the greater the variety of the common interest and projects which the members of the group share, the greater the bond which unites them. Joys as well as sorrows play as well as work, creative capacities at work on the many enterprises of common interest, the interplay of various talents, and persons with varying abilities—all these combine to unite a group in a strong and lasting unity.

Reading Suggestions — Individual and Group:

Pathways to Power— Owen Greer.
Ways of Praying—Muriel Lester.
The Fellowship of Silence — Violet Hodgkin.
Creative Prayer—Elisabeth Hermamm.
Meditations on the Cross—Kagawa.
John Woolman's Journal.

All may be had by addressing, Quaker Youth Center, Richmond, Indiana.

JANUARY MEETINGS IN WASHNGTON

The January meeting of the Fellowship Council of the A. F. S. C. and the Friends World Conference Committee will be held in Washington, D. C., January 16 and 17, 1937, at the Florida Avenue Meetinghouse, 2111 Florida Ave.

The first session will meet at three o'clock, Saturday afternoon, when the plans and developments of the Friends World Conference will be presented. There will be a special consideration of "The International Cooperation of Friends," which is the topic of Commission V. During the week-end, special consideration is to be given to the problems and the objectives of Independent Meetings. Saturday evening will be reserved for this presentation, and it is desired that Independent groups will be well represented. During the evening we plan to have a special address on the theme, "Spiritual Factors which made First Century Christian Groups Vital."

At 9:30 Sunday morning, the following theme will be presented: "The Place of Religious Literature in Spiritual Development." Visitors in Washington will be urged to attend the three Washington Meetings for Worship.

In the afternoon, "The Ways and Means of Quaker Outreach," will be the theme of the Meeting. It is the plan of the Committee to invite some member of the Wider Quaker Fellowship to address the group for this closing session.

It will be wise to make reservations for rooms early, as the week-end comes close to the date for the President's Inauguration. Rooms will be secured for those desiring them by writing Margaret E. Jones, 2111 Florida Avenue, N. W., Washington, D. C.

CENTENNIAL OBSERVED AT HARVEYSBURG

At Harveysburg, Ohio, one hundred years ago, a preparative meeting was established, belonging to Miami Monthly Meeting. The anniversary of this event was fittingly observed by all-day meetings on Sunday, November 15, in which the Editor was privileged to participate.

An early morning drive on rather a dark and forbidding day bore us toward the burg of the Harveys, and of many other Friends of like substantial names. Just before reaching the village one must negotiate an exaggerated "S" curve on a precipitous hill that has it over anything of the kind which we found on all our mountain driving this past summer in the Far West.

Following Sunday School, Anna Carroll Stinson and Rufus Kersey took their places at the head of the meeting, and after a time of silent devotion, the writer gave a message in keeping with the occasion, with both a backward and a forward look. We felt a deep sense of reverence and appreciation in speaking from the place where Amos Cook had ministered so long and so lovingly. Following the meeting for worship, Friends repaired to the town school gymnasium, near by, where a most bountiful dinner awaited them.

In the afternoon, Anna Stinson read an historical sketch of the Harveysburg Meeting. One thing therein that impressed us was the extreme care and conservatism that were exercised in setting off new meetings. It was only after repeated requests that Harveysburg Friends were granted an "indulged" meeting, before it was given a "preparative" status in 1836.

After this historical paper was read, a vivid and faithful portrayal of old-time Friends and their concerns was presented by neighboring Waynesville Friends. Arrayed in the hats and bonnets and shawls of their ancestors, and separated in men's and women's meetings, they reproduced in turn a session of Miami Monthly Meeting held in 1803. Here again, a deep sense of responsibility was evident. Andrew Hoover, for example, was an appointed representative absent without an excuse, and a Friend was appointed to inquire into the cause of such abandon from duty. A favorable report was heard on the good order of Society, except that some Friends were inclined to be overcome with drowsiness! While due emphasis was placed upon personal conduct, in connection with which certain Friends were labored with for various derelictions, the social concern was not lacking, as shown in the care exercised for the freed slaves in the community and for the Indians. The session had been featured by the presence and message of a visiting minister, none other than Stephen Grellet.

An evening meeting was also held, when Friends listened to an acceptable message by Hugh Wright, a Friend of Wilmington Yearly Meeting and Judge of the District Court.

THE SILENT FELLOWSHIP

A feeling of need has been expressed among Young Friends for some guide to help them in their personal devotional lives and in their fellowship group. With this need in mind "The Silent Fellowship," a Devotional Guide for December has been written and compiled by Emily Parker and Grace Rhoads.

Special emphasis has been placed on quotations from the writings of early Friends as helping Young Friends to understand the spiritual concern which has developed through the years and which may help to point the way for the next steps to be taken by the Society of Friends.

If a large group of Young Friends should share in this spiritual enterprise it may help to develop a sense of belonging to a fellowship of these who believe in an "inward sign and who are concerned that the angels' song of peace and goodwill should be sung into the daily experience of all men on earth."

"The Silent Fellowship" may be ordered from the Quaker Youth Center, Richmond, Indiana. Single copies, 15 cents; 10 for $1.00.

A SERVICE OF EVANGELISM

(Continued from page 490)

received from Lydia E. Morris, who has gone to Barcelona from Paris: "Please give four hundred monthly, and a worker for six months. Lovely suburban home offered. Can take thirty children. Kindly help organize." In reading this plea for assistance for children, we think of Agnes Tierney's definition of salvation, "A man is saved when none of him is wasted." If the child is lost there is no man to save.

Our greatest service of Evangelism is not to be found in these activities of relief given after the calamity has occurred. Our program of evangelism must be preventative and not only remedial. The Peace Section with its concern to help awaken a public conscience to the causes of war seeks to proclaim release to those who are captives of the war machine. The Social-Industrial Section seeks to set at liberty those who are bruised by the industrial pressure. The evangel of the A. F. S. C. is to save men and women from being wasted morally, socially and spiritually.

LESLIE D. SHAFFER.

QUAKERDOM · AT · LARGE

Ruthanna M. Simms, Executive Secretary of the Associated Executive Committee on Indian Affairs, is spending several weeks in Oklahoma, visiting our several missions, whose work and needs she is observing.

* * * *

Two Minneapolis Friends participated prominently in the recent annual State Conference of the Minnesota Temperance Movement. One was Roscoe C. Coffin, President of the Movement, and the other, H. Millard Jones, its educational director.

* * * *

On their way home on furlough from our mission field in British East Africa, Everett and Ruth Kellum, with their two small children, David and Gladys Ann, of Kansas Yearly Meeting, spent a few days last week with Friends in Richmond.

* * * *

At the annual meeting of the Friends Historical Association, to be held at the Friends Meetinghouse, Philadelphia, 15th and Race Streets, on the evening of November 30, William I. Hull, of Swarthmore College, will deliver an address on "The Trail of Quakerism in Holland." All interested are cordially invited to attend.

* * * *

Pacific College is attempting a unique enterprise in the filming of a Biblical play, based on the dream of Pilate's wife at the time of the crucifixion of Jesus. The play will be filmed by Lewis Hoskins of the Junior class, and will be directed by Vera E. Garrett, head of the work in dramatics and public speaking of the College.

* * * *

Under the joint auspices of Pendle Hill School, and Media, Pennsylvania, Friends Meeting, a lecture was given on November 20 at the Media meetinghouse by Robert Murray of Scotland, a managing director of the Scottish Cooperative Wholesale, and a former member of the British Parliament. His subject was "The Relationship of a Billion Dollar Yearly Cooperative Trade to the National Welfare of Britain."

* * * *

Word has come that Fred and Alta Hoyt, together with their daughter, Martha, were detained in New Orleans for a few days due to the strike of the ship workers which was general along the coasts of the United States. They were to have sailed for East Africa on November 1. According to the last word received from them, they were still at New Orleans at the boat company's expense waiting the solution of the strike. They wish to express their appreciation to all their friends who remembered them by letters and parcels in cheering them on their way.

* * * *

Armistice Sunday at Stanford University, California, was the occasion for a visit from President W. O. Mendenhall of Whittier College, who preached at the University both at the morning service and vespers, and spoke on the Emergency Peace Campaign to the student peace groups and at a tea attended by Kathleen Norris and a large number of influential and prominent citizens.

* * * *

We read in the current issue of the London *Friend* that Geraldine S. Cadbury, known to many American Friends, presided over the Birmingham Juvenile Court for the last time on October 28. The justices, the officials of the court, the chief probation officer and others expressed their great regret at her resignation and their appreciation of her work during thirty-one years of association with the Court. Geraldine Cadbury worked as an unofficial probation officer in the early days of children's courts, and has served on Home Office Commissions on probation and juvenile offenders. She has been a J. P. since 1930.

* * * *

Word has come to us, belatedly, of the sudden passing of Alfred T. Ware, which occurred October 26 at Portland, Maine. For many years he had been pastor of the Oak Street Meeting in Portland, and on Sunday, the 25th, preached inspiringly in the spirit of the thirteenth chapter of First Corinthians. This proved an impressive and appropriate farewell message. On the following day he suffered a fatal heart attack as he was about to undergo an operation for a sinus ailment. Alfred Ware, with his wife, Mary Paige Ware, resided on Quaker Hill Farm, Freeport, not far from Portland. His passing is sorely felt, not only by Portland Friends, but by Friends of Falmouth Quarterly Meeting, of which he was Clerk. A more extended notice of Alfred Ware's life and work will appear later.

* * * *

Under the caption, "Election Results Show Gains for Temperance Forces," the N. C. J. C. News Service, to which THE AMERICAN FRIEND subscribes, reported the fact that out in Oregon, "Newberg, seat of Pacific College," had restored Prohibition by the vote of its citizens on November 3rd. For long years in the pre-Prohibition era, Newberg was known as a dry Gibraltar, and remained that until the repeal wave swept over the country in 1933 and 1934. Last summer it was something of a shock to be faced with beer signs in the writer's old home town, and it is correspondingly a great satisfaction to know that after so brief an experience with liquor, Newberg is among the first municipal units to return to the dry column.

NEWS OF OUR MEETINGS

The annual Father and Son banquet was held in the Wabash, Indiana, Friends Church on the evening of November 5 with ninety-five persons present. The young people's class, assisted by several of the mothers, served the meal. Music was furnished by the orchestra of White's Institute and by group singing led by Theodore Wolfrum. Various toasts were given, with Frank Gurtner acting as toastmaster, Ira Roby giving the welcome for the fathers, and Billie Hale voicing the sons' response. Fred Wolf, pastor of the local Christian Church, gave the address of the evening.

* * * *

Harry Kreider and wife and daughter Edith were recently given a reception by Friends of the South Marion, Indiana, Meeting where they took up pastoral work about September 1st, following eleven years of service at St. Marys, Ohio. A bountiful pot-luck dinner was served to about seventy-five persons. In the program which followed, Roy Wickham gave a welcoming address to which Harry Kreider responded. Several much-enjoyed musical numbers were also given. . . . On October 25 Willard O. Trueblood of Whittier, California, spoke inspiringly at South Marion in a largely attended joint meeting with First Friends. . . . Following a week of community visitation, revival services began in our meeting on November 15.

* * * *

A special Sunday morning service on November 1 marked the beginning of Robert M. Jones' service to the Cincinnati, Ohio, Meeting. With the new pastor presiding, Willard O. Trueblood, formerly of Whittier, California, brought the message, and Leslie D. Shaffer, formerly pastor at Cincinnati, sang. At noon a covered dish dinner was served in the church dining room, and Friends lingered long after the meal in fellowship with one another and with their new leader. Robert M. Jones, who comes to Cincinnati from the Martinsville, Ohio, Meeting, is at present a Senior at Wilmington College. Follow-

ing his graduation next Spring, he will devote his entire time to his pastoral duties. The brother of H. Millard Jones, pastor of the Minneapolis, Minnesota, Meeting, Robert Jones has had a varied ministerial experience, including four summers spent with Edward and Daisy Ransome in the Tennessee mountain work in Monroe County.

* * * *

Sunday night, November 1st, marked the close of a two-weeks' series of successful evangelistic services at the Friends Church, Traverse City, Michigan. These meetings were conducted by Frank J. Long, pastor of the Friends Church of Anderson, Indiana, who was accompanied by Prof. Ward Avery of Greentown, Indiana, as evangelistic song leader. The earnest, untiring efforts of these workers both in strong sermons and in impressive singing, together with their ministry in intercessory prayer, resulted in a spiritual awakening of all the members who came in contact with the meetings as well as of a number of other interested attenders. Some young people and several children bowed at the altar for renewal or conversion. As a Meeting, we are united in feeling that these men were both sent of God and also mightily used of Him in cheering, inspiring and deepening our lives for better work in Kingdom building for the future.

AT VARIOUS QUARTERLY MEETING SESSIONS

The October sessions of Westfield Quarterly Meeting, Western Yearly Meeting, were held at Eagletown. The young people's meeting on Friday evening was addressed by the Yearly Meeting Superintendent, Frederic E. Carter, who, with his wife, was also present on Saturday, when he gave timely messages at the meeting on Ministry and Oversight and at the morning worship service. Thomas Andrew and Benjamin Millikan, ministers of North Carolina Yearly Meeting, were present on Saturday and gave brief messages which were needful and inspiring. On Sabbath afternoon the Prohibition and Purity Superintendent, Russell Stuart, had charge of the services, and Homer Biddlecum, pastor of the Charlottesville, Indiana, Meeting gave a strong message.

Springdale Quarterly Meeting met November 7 and 8 at Buffalo, Iowa. In the Ministry and Oversight meeting, William Hartnett of Bloomington spoke on the urgent need for and spiritual value of adequate financial compensation for our pastors. The morning sermon was brought by Taylor Guthrie of West Branch and was followed by a message by the Yearly Meeting Superintendent, Richard R. Newby, on the need for spirituality. Sunday afternoon, in the young people's Rally, Irma Guthrie of West Branch gave an excellent demonstration of the effect of alcohol on the human body.

Winneshiek Quarterly Meeting, Iowa Yearly Meeting, was held at Valton, Wisconsin, October 30 to November 1. The Saturday morning worship service was conducted by Richard R. Newby, Yearly Meeting Superintendent, whose presence and inspiring words were greatly appreciated. In the business session which followed, a welcome was extended to Leslie McCargar and wife, pastors at Valton, and to Alvin Hoskins and wife, pastors at Hesper, Iowa. Nettie Springer and Inez Batchelor, evangelists who recently closed a series of meetings at Valton, were in attendance and gave helpful messages. On Sunday morning, Richard Newby spoke on stewardship, and in the afternoon service Alvin Hoskins brought an effective message on peace. The social hour following the bountiful chicken dinner served in the church basement was greatly enjoyed by Friends in attendance.

The October session of Friendsville Quarterly Meeting, Wilmington Yearly Meeting, was held at Oak Grove, Monroe County, Tennessee, October 25. In the opening session the following Friends were welcomed: William Gallimore and wife, and Professor Taylor and wife, of Wilmington, and Professor Williams of North Carolina. A welcome was also extended to Arthur and Alice Santmier and family who have recently come to Knoxville from Woonsocket, Rhode Island.

Following the meeting on Ministry and Oversight, Arthur Santmier brought the morning message, the theme of which was, "The Deity of Jesus according to John." The spirit of worship and devotion was keenly felt throughout the meeting, this being Arthur Santmier's first message to the Quarterly Meeting. After an hour for lunch the meeting convened, and, when the business had been disposed of, Professor Taylor directed the minds of the meeting to peace problems of today and both older and younger Friends signed peace pledges.

In the late afternoon Edward Ransome and William Pribbenow guided a group of young people through a cave near Oak Grove church. Following this, a fellowship hour and supper which had been arranged by the Young Friends of that church were enjoyed by about eighty Friends. In the evening the Young Friends group held a short business session. Marvin H. Jones, Principal of Friendsville Academy, directed the music and a quartette from Oak Grove sang special selections. The Reverend McCoy Franklin of the Madisonville Presbyterian Church gave a very interesting story of a man's life in the Great Smokies before and after he finds Christ. The story was based on his own life since he was born in the mountains of North Carolina. H. L. Callahan, Superintendent of Monroe County Schools, spoke on the theme, "Jesus Saves Us for This World." The meeting closed with a feeling of inspiration and strength to progress in Christian living.

The autumn sessions of Van Wert, Ohio, Quarterly Meeting, held at Friends Chapel, November 7, were largely attended. At the ten o'clock gospel service presided over by the Quarterly Meeting Superintendent, F. E. Runnion, George Bird, Harry Kreider, and Chester McKean, pastors respectfully of the Knightstown and Marion, Indiana, and the St. Marys, Ohio, Meetings, presented themes of vital spiritual truth.

At noon a bounteous cafeteria dinner was spread on long tables out doors and all enjoyed the fellowship of that hour. Following the installation of the new clerks, in the afternoon business meeting, the Yearly Meeting charges on prohibition and public morals were seriously considered, while earnest talks on our missionary outreach and temperance program were given by Daisy Wright of Rockford and L. E. Kanney. The session closed with a constructive program sponsored by the peace committee.

WORKERS CONFERENCE IN NEW ENGLAND

The Workers Conference of the Yearly Meeting of Friends for New England, which was held in Providence, Rhode Island, on November 11th and 12th, presented this year an unusually interesting program. In addition to the ordinary objectives connected with the problems of the local meetings, there was especial emphasis placed on familiarizing the Yearly Meeting with the Commissions of the forthcoming World Conference of Friends.

The arrangements for the Conference were made by a joint committee of the Providence Monthly Meeting and the Providence Friends Fellowship Group, which embraces members of the New England Yearly Meeting as well as of the Yearly Meeting of Friends for New England and also other interested Friends as well as some non-Friends.

Charles H. White of Providence was the Chairman of the Conference, which was sponsored by the Evangelistic Committee of the Yearly Meeting of Friends for New England, headed by James A.

Coney, who spoke in the worship service on the second day of the Conference.

The attendance at the conference sessions averaged between one hundred and one hundred and fifty, and about sixty Friends from out of town spent the night as guests of Providence Friends. Social hours sponsored by Moses Brown and Lincoln Schools were much enjoyed by Friends in attendance.

The sessions of the Meeting were of great interest, but perhaps the high spot of the occasion was the address by Alexander Purdy on "The Spiritual Message of the Society of Friends." The address of Gren O. Pierrel of the Providence Y. M. C. A. on "The Individual Christian and the State" was also extremely significant and interesting in view of present world conditions, as were also the speeches given at the mass peace meeting at Brown University by Anton de Haas and Rabbi Newman.

It was very evident from the success of this conference that it is well worth while for groups of interested Friends, "key members" of various meetings, to come together from time to time for fellowship and discussion of matters which are of deep interest to them. The members who attended the Providence Conference unquestionably found a spirit of unity which will be extremely helpful during the coming year.

BUTTERNUTS QUARTERLY MEETING

Butternuts Quarterly Meeting, New York Yearly Meeting, met at Unadilla, New York, October 17 and 18. In spite of the heavy rain which delayed the opening session, representation from the four member meetings was good and several visiting Friends from West Laurens, Morris and Brookfield were in attendance.

The arrival of Wilbur W. Kamp, pastor at Poughkeepsie, who was to have spoken at the meeting on ministry and oversight, was delayed; in his absence Martin Thornton gave a brief but acceptable message. Elizabeth Hazard, Yearly Meeting Field Secretary, who arrived during the lunch hour, gave an account of the Young Friends Conferences she had attended this past summer.

The young people's meeting in the evening was addressed by Wilbur Kamp. Speaking on "Temperance Problems of Today," he challenged Friends by his advocacy of government ownership and local option as palliatives to the evils of the present system of liquor control.

During the Sunday School hour, "finals" were held for a temperance essay contest inaugurated throughout the Quarter at the behest of an Unadilla Friend who had donated five dollars for prize money. Four young people participated in the finals, with Graydon Ryan of Unadilla and Lucile Thornton of West Brookfield winning first and second place, respectively.

Wilbur Kamp and Elizabeth Hazard both spoke in the Sunday morning meeting for worship, giving messages that were uplifting and constructive, while an account of their summer sojourn in Europe was given by some visiting Friends in the afternoon meeting.

Throughout the sessions, meals were served to Friends in the community house across the street from the meetinghouse, and overnight accommodations were provided for thirty-five visitors. A fine spirit of cooperation and fellowship prevailed throughout the meetings, which we are sure will be carried into and spread among the various meetings within the Quarter.

THE FOLGERS WELCOMED AT WHITTIER

Arriving at Whittier, California, on November 5, while a luncheon for the Women's Bible Class taught by Ada Williams was in progress in the church dining room, the new pastor, O. Herschel Folger, his wife Beatrice and their young daughter Joan repaired to the meetinghouse, surprising and delighting attenders at the luncheon. They were cordially welcomed, given seats at one of the tables, gladly served, and then introduced to the company.

A general church dinner and reception, sponsored by the entertainment committee of which Curtis Jackson is chairman, and the dining room committee of which Merritt Votaw is chairman, was given on the evening of November 9 for the Folgers, whose presence among and service to Whittier Friends is much appreciated.

The new pastor has already delivered three sermons to his new congregation: a Sabbath morning message, November 8, on "An Understanding Heart," and a morning and evening address on November 15, when his subjects were, respectively, "Making or Marring Ministers," and "The Mirage Shall Become a Pool," the latter comprising echoes of the work of the National Preaching Mission in various cities.

The Friendly Guild, composed of all women of the meeting, met November 12 for a social gathering, when dinner was served to over two hundred persons. Following a short business session, Lucy Mendenhall introduced Beatrice Folger, who was cordially welcomed as one of our group and who graciously responded.

Many Whittier Friends attended the sessions of the National Preaching Mission held recently in Los Angeles, while many others heard Lynn Harold Hough, a member of the Preaching Mission, who spoke on November 13 at Whittier College. A union service was held at the First Baptist Church, Whittier, on November 18, as a "follow up" of the Preaching Mission.

THE WHITTIER

A Friendly Place where you will find attractive and comfortable accommodations, appetizing food, and economical rates. Fifteenth and Cherry Sts. Owned and operated by The Philadelphia Young Friends' Association. F. M. Scheibley Management. Strath Haven Inn, Swarthmore, Pa.; The Hamilton, Norristown, Pa; Chester Arms, Chester, Pa. The Whittier also has facilities for luncheons, banquets, meetings and conventions. Telephone: Rittenhouse 5850.

SEEING EUROPE

(Continued from page 495)

of fear, dissension, and further, of futile violence. Therefore, I decided to connect myself with some group of people working for the non-violent righting of the fundamental maladjustments of war."

When Miss Haworth heard the Right Honorable George Lansbury and Sir Arthur Salter in Leeds, England, give a report of their lecture tours for the Emergency Peace Campaign, she decided to volunteer her services to this two-year, nation-wide drive to keep the United States out of war. Many prominent men and women, leaders in religious, educational, and civic thought, are volunteering their services to the Campaign, which from its headquarters in the little old red brick Quaker meetinghouse at 20 South Twelfth Street, Philadelphia, directs the work in every State in the Union.

Dorothy Haworth is the daughter of Lester C. Haworth, a Friend and an alumnus of Earlham College, who is General Secretary of the Philadelphia Y. M. C. A.

IMPARTIAL

The sunshine plays no favorites,
No preference discloses;
It smiles upon decaying leaves
As kindly as on roses.

ALBERT W. MACY.

BIRTHS

HOLLINGSWORTH—To Frank and Dora Hollingsworth, Chicago, Illinois, November 11, 1936, a son, William Penn. An appropriate name, certainly, for an Armistice Day baby.

COACHING CONFERENCES PROVE HELPFUL

By Errol T. Elliott

The Five Years Meeting of Friends is not only a fellowship of Friends with certain central concerns, it is also a definite working relationship which six hundred local meetings, hold with each other.

It was this relationship which inspired and characterized the recent "Coaching Conferences" held in Indiana and Wilmington Yearly Meetings. The program was made with a view to working methods and plans for the local meetings. The Promotion Committee of the Five Years Meeting, cooperating with the Executive Committee of each Yearly Meeting, planned the program on the basis of the several departments or standing committees in the Yearly Meeting. Evangelism, Peace, Missions, Temperance, Religious Education, and Service were represented by leaders provided by the Five Years Meeting.

In Indiana Yearly Meeting's Conference held at Muncie, November 4 and 5, the mornings were given to addresses by these leaders in their respective fields. The afternoons were used, during the two days, for simultaneous conferences by those within the organization of each department of the Yearly Meeting. Members of the standing committees, superintendents of departments in the Quarterly Meetings, and pastors were the persons in attendance. It was in the afternoon conferences with the smaller circle of leaders for each department that the very practical questions and methods of work in the local church were faced.

The Wilmington Conference was set up on a similar basis, but as the Center Quarterly Meeting sessions were held jointly, there was not the equal amount of time given to the conferences by departments. Willard O. Trueblood led our thinking and worship in both Yearly Meetings in such a way as to center them on a deep spiritual emphasis.

These are but two among others which the Promotion Committee hopes to hold in other Yearly Meetings as the way may open. The following persons led in their respective fields: Edgar H. Stranahan, Religious Education; Merle L. Davis, Missions; Raymond Mendenhall, Temperance; Raymond Wilson and Elmore Jackson, Peace and Service; and Willard O. Trueblood, Evangelism and Church Problems. The writer served as general chairman for most of the sessions.

Taking the witness of those who attended, these services doubtless proved to meet a genuine need and will be repeated as a working relationship between the Five Years Meeting and the local meetings through the Yearly Meetings. Indiana is following these with a series of regional conferences which seek to carry on the ideas developed in the coaching conferences. Too much credit cannot be given Fred E. Smith and Hadley Kelsey, respective chairmen of Indiana and Wilmington Yearly Meetings' Executive Committees, for the planning and publicity which got a good attendance.

ON THE DAY AFTER

We have a letter from Edward and Marion Kelsey, Amesbury, saying it was their privilege to have a visit with Sarah J. Swift at Worcester, Massachusetts, on November 17, the day following her ninetieth birthday anniversary. They report that she was literally "snowed under" with letters and telegrams from all over the country—and they were still rolling in. "I wish," writes Edward, "that her many friends could have witnessed the radiant joy that the messages brought to her."

While she is alert and eager in mind and spirit, they report that arthritis has somewhat crippled her right forearm, making writing difficult, and they admonished her not to try to acknowledge, by personal letter, as she so much wanted to do, the greetings showered upon her by Friends.

RALLY MONTH OBSERVED AT JONESBORO

October was observed as Rally Month by Jonesboro, Indiana, Monthly Meeting. Sunday, October 4, was Rally Day and also Promotion Day for the Sunday School. Charles E. Hiatt, who was our guest speaker, delivered a very inspirational message at the hour for worship. At noon a bountiful basket dinner was served, after which all returned to the auditorium for a time of informal reminiscences and fellowship. In the evening "The Romance of an Immortal Hymn" was given by the young people, under the direction of Charles Cox.

The morning service on October 11 was dedicated to the elderly people and shut-ins. Cars were provided for the convenience of those who had no way of getting to the meeting. Ruth Carey, of Fairmount, gave a most interesting and inspiring history of her life as a Friend and minister. Both old and young were touched by the message delivered in such an humble manner by this 85-year-old saint. The old hymns that were sung fitted in very nicely with the thoughts of the morning.

On Wednesday evening, October 14, George and Christie Bird were our guests. He brought to us a very timely and fitting message which was very much appreciated by all present.

Family Day was observed on Sunday, October 18, when the women of the meeting had charge of the morning service. On the following Sunday, Willard O. Trueblood was with us. Surely God's presence was manifest at this service as he delivered a most encouraging and kindly message. That evening the Young People's Fellowship Group and the adult meeting joined together in listening to another inspirational message brought by a young man, a student from Marion College.

We feel that due to this month of special services, the spirit of fellowship has been quickened and as a meeting we have been brought in closer touch with God.

GRETE SUMPF AT DENVER

The visit of Grete Sumpf of Germany to the Denver Friends Meeting proved again how much of inspiration can come from Friends from across the sea. A city-wide meeting of Friends with Grete Sumpf as speaker was held on the evening of Armistice Day. The occasion proved to be a splendid means of fellowship and a much more accurate way of gaining information about the German situation than that afforded by the daily press.

Interest and attendance have been growing in the Denver Meeting. Attendance at the meeting for worship has doubled in the last two years. A new young people's group of high school age has been organized with Joe and Erma Henshaw as sponsors.

WOODLAND ECHOES

(Continued from page 504)

and Aunt Melissa in and around Fellows' nest in the Ozarks.

His descriptive visit to old "Lone Elm Friends Meetinghouse" and the adjacent graveyard where the early pioneer Quaker preachers of Arkansas—the Hortons, the Macys, and the Ratcliffs—lie buried beneath the tangled grass, is pathetic. The Biblical Lyrics are restful and inspirational.

His Social Unrest poems, or as he expresses it, his Thunder Lyrics—"The Dead Brook, "The Storm," and "Retribution," written in blank verse, are vivid and telling.

The last three poems of the book, "Christmas Tide, in Sleepy old Nazareth, in materialistic Jerusalem, reckoning in terms of power and Roman revenue, and in the crowded herdsman-town of Bethlehem, constitute a group of vivid pictures of the first Christmas of long ago.

The book contains some eighty pages, well illustrated and attractively bound in imitation green leatherette back; the price, eighty cents post paid. Sold directly by the author, Henry C. Fellow, 519 S. Glenn, Wichita, Kansas.

DEATHS

ALBRIGHT—At the home of a daughter in Indianapolis, Indiana, on October 26, 1936, Susie R. Albright, daughter of John and Fannie Pickett. She was born near Winchester, Indiana, October 1, 1859, and was married to Frank Albright on September 10, 1882. To them were born three daughters, all of whom survive. The family lived in Richmond, Indiana, for a time, and then moved to Indianapolis where the death of the husband occurred, February 10, 1923. Susie Albright then came to Winchester to live with and care for her aged parents until their death. Throughout her life, Susie Albright continuously manifested a beautiful, loving and considerate nature, and Friends of Winchester Quarterly Meeting feel deeply the loss of this faithful member.

CLARK—At her home in Winchester, Indiana, October 23, 1936, Mary Martitia Clark, aged eighty-two years. The daughter of William and Louisa Worth Clark, she was born August 8, 1854, at Randleman, North Carolina, and at the age of seven came with her parents and settled on a farm near Economy, Indiana, where she resided until about thirty years ago when she came to Winchester to live. She was a birthright Friend, and until prevented by the infirmities of age was active in the affairs of the church. She served efficiently as superintendent of the primary department of the Sunday School and was for many years, and until the time of her death, an overseer in the meeting. Words prove insufficient in describing her beautiful, worthwhile life. With her, religion was more than a statement of creed; it was a thing of vital everyday activity. She did not try to define it—she lived it.

HILL—At her home in Lawrence, Kansas, August 30, 1936, Anna Hiatt Hill, daughter of Jesse and Margaret Hiatt, aged seventy-five years. She was born at Dublin, Indiana, April 9, 1861, and, following graduation from Earlham College, taught in the schools of Indiana for many years. She also served for a long period as supervisor of the Bertha Ballard Memorial Home. In 1916 she was married to Charles A. Hill who died in 1929. At the time of her death she was an elder in the Lawrence Meeting, in the work of which she was always vitally interested. She was also well informed on the affairs of Quakerdom-at-large. Funeral services were held at Lawrence with Oren D. Dunlap of Hesper, Kansas, in charge.

KELLER—At Winchester, Indiana, October 10, 1936, Lora M. Keller, aged fifty years. The daughter of George W. Keller, she was born on October 19, 1885, in Winchester, Indiana, where she was an active member of the Friends Church for the past twenty-five years. Her father, brother, and two sisters survive.

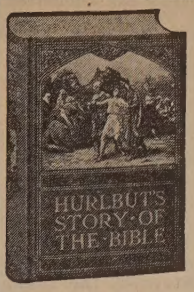
OVERMAN—On October 2, 1936 at the Methodist Hospital in Indianapolis, where he had been taken for observation, Barclay J. Overman, of Marion, Indiana, aged seventy-nine years. He was born near Marion, the son of George and Mary Overman, and spent practically his entire life in that city. He was a birthright Friend, and as a member of First Friends served the church as treasurer, trustee and in many other capacities. A large part of his active life was spent as a contractor, he having built many houses in Marion. On October 9 he and his wife, the former Mary Piatt, would have celebrated their fifty-second wedding anniversary. He is survived by his widow and three sons. Funeral services were conducted at the church by the pastor, James R. Furbay, assisted by Murray S. Kenworthy.

REES—At Danville, Illinois, September 23, 1936, Oliver Perry Rees. Born seventy-two years ago near Vermilion Grove, Illinois, the son of William and Rebecca Hester Rees, he spent most of his life in the vicinity of Georgetown, Illinois. He was married in 1902 to Lucy Lewis who, with two daughters, survives him. He chose teaching as his life's work, and taught in various places before coming to Georgetown in 1900. Here he taught for twenty-three consecutive years, sixteen of which were spent as Superintendent of the grade schools and seven as Principal of the High School. A member of the Friends Church in Georgetown, he was greatly interested in all the departments of church work. He had been an elder for many years and filled this office and many others in church and Sunday School with ability and conscientiousness. Although not a recorded minister, he frequently occupied the pulpit on funeral occasions and in the absence of the pastor. Funeral services were conducted at Georgetown by Bertha Day of Watseka, assisted by the local pastor, T. O. Wilcoxen, Lawrence Howe of Olivet, Illinois, and Henry Chace of Indianapolis. Burial was in the Vermilion Grove Cemetery.

SMITH—At Pasadena, California, October 14, 1936, Emma Newlin Smith, aged eighty-six years. The daughter of Aquilla and Almira Newlin, she was born at Bear Creek, Iowa, August 4, 1870. For several years she was a teacher and business woman in Iowa. On January 26, 1909, she was married to William P. Smith of Lindsay, California. To this union were born two children, a son and daughter, both of whom survive. Following the death of her husband in 1929, she moved from Lindsay to Whittier. A birthright Friend and an earnest Christian, she was converted at an early age and held, successively, membership in the Bear Creek, Iowa, and Lindsay and East Whittier, California, Meetings. She was always zealous in the work of the church, making her influence felt in the activities of the Sunday School, Christian Endeavor, and missionary groups. Funeral services were conducted at Whittier by her former pastor, Harley M. Moore.

STEVENS—At the home of her sister, Emily R. Levering of Guilford College, North Carolina, on August 22, 1936, Lucile Patrick Stevens. She was born in Monroe County, Tennessee, December 9, 1877, and attended Friendsville Academy. She was married to Joel E. Patrick of Orangeburg, South Carolina, in 1901. Their son Rembert survives. Following the death of her husband, she went to Poughkeepsie, New York, where

USED IN OVER ONE MILLION CHRISTIAN HOMES



HURLBUT'S STORY OF THE BIBLE
By JESSE LYMAN HURLBUT, D.D.
Recommended by all denominations for its freshness and accuracy, for its simplicity of language, for its freedom from doctrinal discussion.
THE BEST GIFT FOR YOUNG AND OLD
FOR TEACHERS—STUDENTS—FOR THE HOME AND SCHOOL
One hundred and sixty-eight stories, each complete in itself, yet forming a **continuous narrative** of the Bible from Genesis to Revelation. Each of the world-old stories is told by the noted author in a manner that is vitally interesting and instructive to young and old alike.
Biggest and Best Illustrated Book Ever Sold for the Price
Beautifully illustrated with 281 pictures in colors and in black and white; over 100 famous Leinweber paintings. 759 pages. **Price..$2.00**
At all bookstores or from the publishers
THE JOHN C. WINSTON CO., Winston Bldg., Philadelphia

HOUSE FOR SALE
WICHITA, KANSAS

A spacious, comfortable residence, one block from Friends University, and opposite the University Friends Church, is offered for sale at $6,000. The house is on a corner lot, 75 x 175 feet, with south and east exposures.

Fully modern throughout, the downstairs has two parlors, a reception room, dining room with built-in china closet, kitchen and lavatory. Upstairs are four bedrooms and wardrobes, a reception room, and a bath. There are two porches, front and back, and in the yard a three-car garage and a small tool shed.

Because of its location, this property is especially suited to the needs of a Quaker family wishing to settle in a Friends community near one of our own colleges.

For further information regarding the house and the terms of its purchase, write to—

W. T. McGINNESS
1900 University Avenue, Wichita, Kansas

College Preparatory Boarding School for Boys and Girls

NEWS OF WESTTOWN

Founded and Maintained Since 1799, by Philadelphia Yearly Meeting of Friends (Arch Street)

For Old Scholars and New Friends

ELEVENTH MONTH, 1936

Full enrollment with 120 boys and 122 girls in the dormitories; approximately 70 per cent of the above come from Friends' families.

A busy summer has brought new floors and closets for all student rooms; re-wiring of the building to provide tested, adequate lights for student rooms and study halls; a new sprinkler system for better fire protection; a new building on the Lane for the elementary school.

Special study is being made by committee, faculty and some older students as to how Westtown can best maintain and re-interpret the fundamental principles of Quakerism. The Senior Quakerism class is led this year by Anna Cox Brinton, one of the new directors of Pendle Hill.

For further news write JAMES F. WALKER, *Principal*
Westtown School, Westtown Pennsylvania

she was matron of the Oakwood School dining room for seven years. In 1927 she was married to Lindley M. Stevens, with whom she lived on her farm at Wolfton, South Carolina, from 1932 until his death a little more than a year ago. A birthright Friend, she was a member of Poughkeepsie Monthly Meeting, and after moving to Wolfton became actively associated with the Community Methodist Church. Funeral services were held in her home at Wolfton, with burial at Orangeburg.

STEVENSON—At Friendswood, Texas, October 10, 1936, Guy Walter Stevenson, son of L. D. and L. J. Stevenson. He was born, April 30, 1883, in Cape Girardeau County, Missouri. With his father, mother, and their family he moved in 1899 to Friendswood where he afterwards made his home. Converted at the age of eight, his was a constant, consistent, Christian life. He was a member of Friendswood Monthly Meeting which he served long and faithfully in various capacities—as elder, overseer, trustee, and clerk. He was married to Emma B. Miles on May 31, 1906. His wife, their two sons, his mother, one sister, and two brothers survive.

THOMPSON—At Ridgefarm, Illinois, October 4, 1936, Rachel E. Thompson. The daughter of John W. and Martha Bratton, she was born December 18, 1857, and was married on September 5, 1880 to Loren Thompson, who preceded her in death ten years ago. She was an elder and the oldest member of the Friends Chapel Meeting, but for the past eighteen years she had lived in Ridgefarm, where she regularly attended meeting. She was interested in all departments of church work, but especially so in foreign missions.

NOTICE

PARIS, FRANCE—Mme. Melon-Hollard and daughter, Germaine, member of the Society of Friends, 78 rue d'Assas, Paris, 6e (opposite Luxembourg), receive paying guests. Very moderate prices.

NOTICE

When visiting Denver, Colorado, find quiet, homelike rooms at a reasonable rate in a Friend's home at 2920 W. 32nd Ave. Phone Gallup 1900. Bessie Mathias.

WESTERN FRIENDS BOOK AND SUPPLY

A supply agency for Friends of the far-western states. Church and Sunday School supplies, religious articles for personal use, Bibles, new and used religious books. Kenneth L. Eichenberger, Mgr., 5706 N. Albina Ave., Portland, Oregon.

CHRISTMAS MUSIC
SUNDAY SCHOOL AND CHOIR
SERVICES
PAGEANTS
RECITATIONS
CANTATAS
ANTHEM BOOKS
OCTAVOS
FREE SAMPLES
NEW CHRISTMAS
Services and Pageants
SEND FOR FREE CATALOG
Send for catalog of Plays Without Music
GEO. F. ROSCHE & CO. Dept. 337 W. Madison St. CHICAGO, ILLINOIS

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, $1.50 up. Restaurant service if desired.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Fellowship Day—2nd Sunday each month from October to June. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6041 Kenwood Ave., telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Robert Jones, Pastor.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 7:00 p. m. Visiting friends call Cecil E. Hinshaw, Minister, 3855 Clay Street, Phone Gallup 4650W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for Worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

QUAKER EST. 1893 GEORGE SCHOOL COLLEGE PREPARATORY

School is Operating This Year on the Following Plan—

FIRST CLASS (GRADE 9)—Students in this class have a selected group of studies with several options. A corps of teachers with a head advisor studies their progress with special thought toward the Sequence Curriculum each will enter next year.

SECOND, JUNIOR, AND SENIOR CLASSES (GRADES 10, 11 and 12)—Four Sequence Curriculums—Social Studies, Science, Language—Mathematics and Citizenship—in each of which a group remain together with the same teachers for three years—learning with purpose and continuity. Also an Exploration Curriculum composed of a group of annual unit courses.

"What to Study at George School" describes this plan in detail.

GEORGE A. WALTON, *Principal*, Box 351, George School, Pennsylvania

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by
THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

Alvin T. Coate, Chairman...Indianapolis, Indiana
Jessie O. Parshall, Secretary...Richmond, Indiana
E. Harrison Scott, Treasurer..Richmond, Indiana
J. Hoge Ricks.....Richmond, Virginia
Albert L. Copeland.....Mooresville, Indiana
Tom A. Sykes.....High Point, North Carolina

Subscription Price $1.50 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department